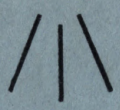

GWIR YN ERBYN Y BYD.

THE

CAMBRIAN JOURNAL;

PUBLISHED UNDER THE AUSPICES OF

THE

CAMBRIAN INSTITUTE.

CAS GWR NA CHARO
Y WLAD A'I MACCO.

VOLUME FOR 1857.

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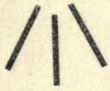

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CAS GWR NA CHARO
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VOL. I.

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R. MASON, PRINTER, HIGH STREET, TENBY.

PREFACE.

We have at length completed the First Volume of the *Cambrian Journal*, and have every reason to believe that our services have met with the general approval of the country. Our task was entered upon amid much discouragement, and no inconsiderable amount even of actual opposition; but still, with unwavering confidence in the patriotism of our countrymen, we persevered; and now we can exultingly refer to a goodly array of subscribers in proof of perfect success. The contents of our pages, moreover, show that the different sections of the Institute have been duly represented—that we have dealt out intellectual food in portions sufficiently varied to suit the taste of every real lover of Wales. Where all our papers are good, it would be invidious to mention any contributor in particular; we would therefore tender our thanks to all alike, who have kindly co-operated with us, and trust that we shall yet travel together over many a future page.

The Cambrian Institute, may be considered as identical, to a certain extent, with that ancient system alluded to by Cæsar, whence all our literature and civilization emanated; and whatever subjects came under its cognizance, will be entertained by the Institute, and re-

corded or discussed in our pages, with the exception of religion and politics, which may be treated of only historically.

There is a commercial spirit abroad, which would make our nationality subservient to the table of pounds, shillings, and pence. It is almost needless to observe that with this we have not the slightest sympathy: for, although we would encourage industry and knowledge to the utmost limits of our power, we do not consider that with that view it is necessary we should forget our existence as a distinct race—abandon our language—destroy our native literature—and speak disparagingly of the land of our birth. Progress is quite compatible with the recognition of all these blessings; and the history of Wales since its incorporation with England has proved indubitably that the Cymry can be loyal, and attain the highest position in the state, or acquire wealth, without having to sell their birthright.

Whilst such is the case, it is purposed, by means of the Cambrian Institute, to draw out and concentrate the various peculiarities of the country which compose Welsh nationality. The records of the past shall be carefully examined and chronicled—the present resources of our soil earnestly promoted, both with the view of aiding science, and for the advancement of the personal comforts of the inhabitants of the Principality—and the ancient valour of the sons of the mountain shall be constantly stimulated to the defence of the throne, now so worthily occupied by the hereditary representative of the kings of the four nations—Saxon, Scotch, Irish, and Welsh.

THE

CAMBRIAN JOURNAL.

ALBAN EILIR.

(VERNAL EQUINOX.)

INTRODUCTION.

We doubt not that the natives of the Principality in general will hail with delight the appearance of the Cambrian Journal, a publication of a truly national character, being devoted, not only to the illustration of our ancient literature, but also to the development of the natural resources of the country, and the advancement of such arts and sciences as influence the duties, and promote the comfort and happiness, of domestic or social life.

These are important subjects, and they deserve to be handled and set forth with becoming learning, skill and judgment. There is hardly a country in Europe where there is a greater scope for the treatment or exercise thereof, or where, we grieve to acknowledge, they have of late been more miserably neglected, than Wales. And

yet the Welsh are by no means deficient in talent or good sense; they are an intelligent as well as an industrious race of people. We are persuaded that they require only the educational advantages which their neighbours possess, to enable them to attain an equally high position in the rank of civilization. Devotedly attached, as they are, to old traditions and old associations, experience proves that they are not unwilling to adopt new appliances, as soon as they shall have become thoroughly convinced of their superior value and true worth.

The leading maxim of that mighty system, which in olden times formed the national character, was "coeliaw dim a choeliaw poh peth," that is, to believe everything supported by reason and proof, and nothing without. It was under the influence of this principle that our ancestors so generally, and, as it were, so naturally, embraced the everlasting truths of the Gospel. This it was which prompted them to offer the most determined resistance to the claims of imperial Rome, and afterwards, on their subjugation, to avail themselves of the improvements which her legions introduced into the conquered province.

We augur that the CAMBRIAN JOURNAL, under the auspices of a Society of learned and patriotic men, will have a salutary effect upon a people possessed of such a character; that it will lead them to a due appreciation of labour and knowledge, and induce them to investigate and classify scientifically the various stores of the kingdom of nature. We trust and believe that it will both improve the mind and enlighten the understanding, and thus contribute materially to make our countrymen really useful members of the community.

With the view of rendering the Journal fit to answer this purpose, we intend that it shall present a twofold

aspect. In the first department will be inserted original treatises or essays, bearing directly or indirectly upon some of the subjects which come under the immediate cognizance of the Institute. It is expected that many a valuable dissertation, for which prizes were awarded at Bardic congresses, but which, owing to the mismanagement of the committee appointed to superintend those national meetings, or to the natural unwillingness of the respective authors to run the risk of publication, would otherwise remain of no general use or benefit, will thus be exhibited to view, and rendered accessible to the reading public.

In the same manner ancient MSS., of which there are many, even mouldering, in private libraries throughout the Principality, will be rescued from the destruction with which time and the carelessness of owners daily threaten them. It is impossible to calculate the benefit which would accrue from the publication of these records of bygone days,—records which most vividly reflect the learning and customs of the times in which they were written. To obviate, however, any misunderstanding on the subject, we beg to deny most explicitly that it is our intention in this respect to trespass upon the province of the Welsh MSS. Society. Only such records as do not quite fall in with the object of that dignified institution will find their way into the pages of our Journal. These, however, we will venture to say, are numerous and full of interest.

The remaining pages will be devoted to reviews, correspondence, reports, and miscellaneous notices. We anticipate that this will prove a peculiarly interesting department of the Journal, and be eminently productive of useful hints and information relative to the different sections of the Institute.

Whilst we thank those of our countrymen who have already kindly promised us their support, we beg also most earnestly to invite the co-operation of others, who have leisure and skill, in the performance of the work which we have taken in hand. Much may be done where the will is strong; where brotherly love and patriotic feelings exert their influence, selfishness must be thrown aside, and care taken that our aims and efforts centre not in the PRESENT. We must look back and draw into light the traditionary treasures of our forefathers,—explain their literature, and imitate their excellences. We must look forward and endeavour, in this our day, to provide for the temporal welfare, as well as for the intellectual, moral, and religious elevation of generations yet unborn, always remembering the triadic maxim, "The three honourable deeds of a Cymro are,—to exercise himself in the usages of the ancient Cymry, to meditate the improvement of present usages, and to search the world for good usages, such as have not yet been known."

Cas gwr na charo
Y wlad a'i macco.

PHILOLOGY.

AN ESSAY ON THE CELTIC LANGUAGES,

IN WHICH THEY ARE COMPARED WITH EACH OTHER, AND CONSIDERED IN THEIR CONNEXION WITH THE SANSCRIT, AND THE OTHER CAUCASIAN LANGUAGES.

By Dr. Carl Meyer, of Rinteln.

Translated from the original French by Jane Williams, (Ysgafell).

Part I.

This Essay obtained the Great Prize at the Eisteddfod of the Cymreigyddion y Fenni, Thursday, October 13, 1842.

The rough sketch of a Second Part was then appended to it, which the author did not complete.

The present Translation was made in 1843, *and received Dr. Meyer's entire approbation.*

ADJUDICATION OF THE GREAT PRIZE,

By J. C. Prichard, Esq., M.D., F.R.S., M.R.I.A., &c., &c.

In returning the essays which have been confided to my care, I must avail myself of the opportunity of congratulating the Cymreigyddion on the increasing interest which is manifested in the objects which the association was intended to promote. Of this, a signal proof is afforded by the production, on the present occasion, of five essays written for the prize that has been offered, all of which possess considerable merit, while several display extensive learning and research. This interest in the history and literature of the Welsh race is not confined to the Principality as heretofore, or even to the whole island which our forefathers claimed as their own primeval possession, but it is spread throughout the continent of Europe. A few years ago so little was known respecting the Welsh language and antiquities not merely on the continent, but even in England, that among persons in those countries, who devoted their attention to philological pursuits and to the history of languages, the Celtic race was imagined to be entirely distinct and separate from that great fraternity of nations which spread from the mouth of the Ganges to the farthest limits of Scandinavia, constituting the great mass of population in Southern Asia, and through nearly the whole extent of Europe. An examina-

tion of languages has enabled learned men to ascertain beyond all doubt the family relation of all the different tribes of people in the vast region above described; including in Asia, the Hindoos, the Persians, the Affghans, the Khurds, and the inhabitants of some of the Caucasian mountains; and in Europe, besides the ancient Greeks and Romans, whose respective languages are almost as near to the Sanscrit as they are to each other, the Germanic nations, comprehending the ancient Goths, and Northmen, and Anglo-Saxons, and the modern Germans, English, Dutch, Swedes and Danes, the Russians and other Sclavonian races, the Albanians or Skipetari, and the Lithuanian or Lettish race, whose idiom bears so wonderful an affinity to the Sanscrit, that, according to one of the most learned writers on this subject,[1] whole sentences might be constructed in Sanscrit, that would be intelligible to the peasants of Lithuania. With this great fraternity of nations, the Welsh and the inhabitants of all the British Isles were supposed to have nothing in common. By a very popular English writer,[2] it was said some years ago, that "the real Celtic language is as remote from the Greek as the Hottentot from the Lapponic, and that the mythology of the Celtic nations resembled, in all probability, that of the Hottentots or others, the rudest savages, as the Celtæ anciently were, and they are little better at present, being incapable of any progress in society." The opinion that the Celtic is entirely and radically distinct from all the other European languages, was even maintained by Professor Bopp, one of the most celebrated philologers now living, but by him and by all other well informed persons it has now been entirely abandoned. Bopp himself has written an elaborate treatise on the affinity of the Celtic to the other idioms of Europe, which was published four years since in the memoirs of the Royal Academy of Sciences at Berlin. In this work the author has displayed his accustomed sagacity and accuracy of research, but it is unfortunate that both himself and M. Pictet, a writer of his own school, who had previously treated the same subject, have directed their attention chiefly, if not exclusively, to the Irish form of the Celtic language, in which the peculiar character of this language is *less* fully developed; and if I am not in this instance prejudiced in favour of the ancient speech of our fathers, less advantageously displayed than they are in the idiom of Aneurin and Taliesin. This mistake, if such I may venture to term it, *pace tanti viri*, has not been committed by the author of the essay which is now laid before the Eisteddfod, and in which, if I am not greatly mistaken, it will be found that an important and new illustration of the principles of lexiology, and a very interesting extension of their results, will be brought before the public. In order to appreciate the value of these researches, *we must abstract our view from* NEARLY *all that has been written in former times* on etymologies and resemblances between languages. The endless and fruitless conjectures of

[1] Van Bohlen. [2] Mr. Pinkerton.

mere adventurers in philology, which have been more abundant in this than any other country, have brought disgrace and ridicule on all such speculations, and there are many persons who are not aware that there is anything sound and well established in inquiries connected with this subject; but a new science has been created, if I may so express myself, within a few years, and the analysis of languages has at length been pursued on principles quite different from those of former times, and capable of leading to certain and definite results. This new department of knowledge is the philosophy of languages. It may be said to owe its origin, or at least its establishment in the regard of the literary world, to three writers, one of whom has departed within a few years, two of them still survive. I allude to the celebrated William Von Humboldt, brother of the great traveller Alexander Von Humboldt, and to Professors Bopp and Jacob Grimm. It would occupy too much of the time of this meeting were I to attempt to explain the principles of analysis which these writers have adopted in the examination and classification of human idioms; I shall merely remark that it consists not in the finding of resemblances between words or collections of words, but in a rigid examination of the component elements and the laws of structure by which particular languages and classes of languages are characterized, and in a development of the principles on which the words and sentences were originally formed. The soundness of the principles, and of the conclusions deduced from them, must appear to be matters of some doubt to those who for the first time consider the subject, just as the method of calculating eclipses or of computing the distances of the heavenly bodies would be contemplated with some doubt and distrust, if they were for the first time announced to persons altogether uninformed respecting them. But all those persons who have taken the pains that are required in order to understand the principles of this investigation, are fully satisfied that it is capable of throwing light on the original development of human speech, and of illustrating the history of the human mind in the very infancy of nations. But I must now say a few words in more immediate reference to the essays which have been presented to the meeting of the Cymreigyddion. They *all* display considerable learning, and several of them extensive erudition. I may observe that most of their authors have directed the principal scope of their inquiries to historical questions, and in two of them I find very able and extensive discussions of some of the most important problems connected with the history of the Celtic race. One essay, in particular, by a writer who assumed the fictitious name of "Vortimer,"[3] contains very valuable matter, which I trust, we shall hereafter see in print. But the authors of these essays have not directed their attention singly or principally to the scope of

[3] Arthur James Jones, Esq., barrister-at-law, Garth Myl, Montgomeryshire, author of "An Essay on the Causes of Dissent in Wales," and other valuable works.

the question proposed to be discussed; and although they are perhaps not at all inferior in point of learning and ability, I think there can be no doubt that the prize must be awarded to the author of that one of the essays which alone fulfils the views entertained by the excellent and distinguished individual [4] who proposed the question, and of those learned persons who coincided with him in adopting it. The nature of the argument is such that it would be quite out of place were I to attempt on the present occasion to lay before the Eisteddfod a complete analysis of this paper, and yet, I feel myself called upon to state somewhat further the grounds on which I believe it entitled to the prize. In the first place, then, the author has by his researches enlarged the field of philological science; he has shown that its principles are capable of new and more complete development and additional illustration by the admission of the Celtic into the group of Indo-European languages. Secondly, he has placed the whole subject of the comparison of these languages in a new point of view, essentially different from that adopted by Bopp, and one much more accordant with truth, displaying more fully the actual relations of the objects which are compared. Moreover, in this point of view, the Celtic languages, as well as the other European idioms, stand in a much more respectable and dignified position, if I may so express myself, than that which they occupied under the survey of Mr. Bopp. The foundation of Bopp's analysis of the relations of the Celtic language, was the assumption that these idioms, as well as the other European dialects, as they present so striking a resemblance to the Sanscrit, should only be judged of in relation to this resemblance, and without themselves occupying an independent place in the history of the development of language in general, or should interest the philologist only so far as they preserve more or less purely some grammatical forms of the Sanscrit. "It would, indeed," as the author of this paper remarks, "be to buy very dearly the principle of historical centralization in comparative philology, were we only to acknowledge the forms of a single grammar as normal, and without ever quitting the point of view in which the study of this grammar has placed us, to remark in all the other languages honoured with the title of kindred dialects, only an incomplete reproduction, or more often mutilation, of forms belonging to the mother tongue." "In the name of the European languages," says our author, "we reject such a principle of unity between them and the Sanscrit, and we believe that there is no true unity in accordance between several languages, except so far as all, based on a common foundation of primitive words and grammatical inflections, and guided equally by certain fundamental principles in the declension and conjugation of words, proceed to develope these principles, each in a manner peculiar to itself, and corresponding to the character and history of the people to which it belongs, so that the philosophical grammarian, who, after these developments shall

[4] Chevalier Bunsen.

have been completed, compares the facts furnished by the history of each of these languages, with the facts required by the theory, with regard to the nature of languages in general, and of this group of languages in particular, can only discover their correspondence when it embraces all the languages of each group at once. In like manner, natural history can only find in the assemblage of all species and varieties of which each genus is composed in reality, the characteristic features which constitute the type of the genus. One essential grammatical trait which is not found in *this* language, will appear in *that;* one which here only puts forth the germs of its origin, will there show all its ulterior development; but it might not, however, be itself discoverable, without a previous recognition of the same principles; and, in this way, all the grammars of these languages united in a single system, mutually completing and explaining each other, will offer not less really the spectacle of a true agreement, and a unity worthy of each. And, in truth, the spectacle we have just described is also that which is presented to us by a comparison of the Indo-Germanic languages, if, quitting the point of view occupied by modern grammarians, we compare these idioms with one another, not only in regard to their agreement with the Sanscrit, but, also, in regard to their agreement with philosophical grammar; and still more, not only in consideration of their etymological elements, but also in consideration of their rhythmical and syntactical forms. The Greek, for example, is supplementary to the Sanscrit in its system of accentuation, at once etymological and rhythmical, and as regular as it is flexible in the individuality of the meanings of its roots, and in its richness in nominal and verbal prepositions: the Latin is supplementary to the Greek, as well as to the Sanscrit, in the massive rounding and completeness of its periods—those periods so long and so expressive of particular facts, and which, nevertheless, like the Macedonian phalanx, permit, from the beginning to the end, no interruption to the utterance or to the thought. The German idioms are supplementary to all these three languages in their general custom of bringing out the radical meaning of the word by the use of an accent which is never removed from the radical syllable to any of those annexed, as well as by their system of forming verbal conjugations by changes of the radical vowels. And if the modern German languages have lost, as no one would deny, through the mixture of races, a great portion of their generic character, yet even these can claim, on the part of comparative philology, an impartial examination. With how much more right can the Celtic languages claim such an examination, since they are undoubtedly of an origin as ancient, and, in a great number of grammatical traits, of a character decidedly more ancient, than the Sanscrit; and since, while on one side, they show most certain traits of their affinity with this language, they show also, on the other side, the most evident traces of a development altogether peculiar, and the more interesting for comparative philology, since, far from appearing in the same disagreement with the grammar of the other Indo-European lan-

guages as they seem to be with the Sanscrit, they rather illustrate for these, namely, the Greek, the Latin, and the German, the origin of the very differences existing between them and the Sanscrit." The author of this paper goes on to a series of observations which are altogether new, and which will strike even those who are most extensively acquainted with the present state of philological science with surprise, on relations which he thinks he has discovered between that portion of the Celtic language which is foreign to the Sanscrit and the ancient Egyptian, which last he regards as the parent or primitive root of the Indo-European and Semitic groups. It would be useless to state the results of his research into this subject, without giving a view of the data on which they are founded, and this must be left until the essay shall make its appearance in print.

In the view which the author has taken of the peculiarities of the European languages, and of the origin of those parts of their material which is distinct from the Sanscrit, he maintains that they all display an extensive influence exercised upon them in the early period of their development by the Celtic. This, as he thinks, can be accounted for in many instances by reference to historical facts. Not only in England was the German or Saxon population preceded by a Celtic race of inhabitants, but also on the continent of Europe. We know that Celtic tribes, people who may be proved to have spoken a language very nearly allied to the Welsh, inhabited some parts, and even the eastern parts, of Germany. It is more difficult, as the author observes, to explain the influence which the Celtic appears to have exercised on the classical languages of Greece and Rome. In thus contemplating many of the great members of the Indo-European family of languages, as made up of portions derived from sources in a measure extraneous to their own respective developments, I am not sure whether the writer of this essay is not departing from one of the principles before laid down, according to which he had set out with the representation that each language had grown as it were by the unfolding of its own germs, and had acquired a self-subsistent character rather than one derived from a number of mixed and confused elements. But I daresay the learned author has good reason for all that he has asserted, and that he can reconcile this apparent discrepancy, which may have its origin in a misconception of his meaning. As this essay will appear in print, I shall say nothing further of its contents, and must apologise for having so long intruded on the attention of the Eisteddfod, to whom, however, I felt it imperatively required, that in offering my humble opinion as to the merits of different competitors for the prize now to be awarded, I should state the grounds of my decision. In concluding, I cannot but applaud the liberality of this association, which offers a free competition to the natives of all countries,—a liberality the more praiseworthy as the science of comparative philology has been hitherto little cultivated in Britain. I have already said that several of the other essays display *great learning* and *research*, but that the writers have not entered fully into the

nature of the question proposed for discussion; and I am confident that I shall obtain the approbation of the Cymreigyddion in awarding the prize, according to the dictates of justice, to a writer descended from a race which was long supposed to be alien from our Celtic blood, but which he has himself proved incontestibly to be nearly and anciently allied to it, and of whom I can only say, "*Talis cum sit, utinam noster esset.*"

The prize consisted of Seventy Guineas and a Signet Ring.

The successful candidate, Dr. CARL MEYER, of Rinteln, not being present, Lieut. Ernest Bunsen was invested with the Signet Ring by Lady Granville Somerset. The motto on the ring was "DEWRAF EGINYN DAR." The design in the centre was a group of oak leaves encompassing an acorn, engraved upon an amethyst. The hoop was of massive gold, with "CYMREIGYDDION Y FENNI," in bardic characters, in relief on the outside, and the date, 1842.

ESSAY ON THE CELTIC LANGUAGES.

THE obscurity with which our knowledge of the language and history of the Celtic people, as if in analogy with the ambiguous word "Celt" itself, has been long covered, begins at last to disperse, and to lay open the vast and mysterious regions of this ancient language to the analytic light of modern science.

We are indebted to two principal causes for this great discovery: First, to that noble and patriotic enthusiasm with which a few zealous friends of history, intimately connected by birth or residence with existing remains of the race of the great Celtic nation, have for some time set themselves, and especially of late in England, to encourage and to promote in every way the study of certain idioms still spoken by some of their fellow-countrymen; and, secondly, to the new direction taken within the last twenty years, particularly in the works of some German scholars, by the philosophic study of languages in general,—a direction principally grounded on the comparative examination of a group, commonly designated the Indo-Germanic, and now numbering seven principal languages, namely, the Zend, the Greek, the Latin, the Lithuanian, the German, and the Sclavonic. These, united by a similar mode of conjugation and declension, and still

more so by certain regular relations of identity and of difference in their phonic systems, appear to preserve in this agreement indubitable marks of the close and primitive affinity of the people to which they belong. To every language not yet compared with them, they consequently seem to address the question,—Are not you also one of us?

The scholar who, in the name of the Celtic languages, first undertook to answer it in the affirmative, was Dr. Prichard, in his work *On the Eastern Origin of the Celtic Nation* (1831), which, forming a supplement to the *Researches into the Physical History of Mankind*, by the same author, presents in striking characters a synthetic table of the general agreement of the modern Celtic idioms with the Indo-Germanic languages, both as regards the signification of the roots, and the system of conjugation and declension.

In this way the author fully convinces us of that important fact which, against all assertors of the contrary, and especially against Messrs. Pinkerton and Vans Kennedy, he had undertaken to prove, namely, the close affinity and common origin of the great Celtic nation and the seven nations called Indo-European, which, being united to each other by their mythology, and by their civil institutions, as well as by their language, would appear to have once dwelt together, forming a single nation, upon the central platform of Asia.

Six years later (in 1837) the inquiry was resumed by M. Adolphe Pictet of Geneva, in an essay crowned by the French Academy, which, among the annual questions, had proposed that on the affinity of the Celtic with the Indo-Germanic languages, and could not withhold the prize from a work discovering no less analytic skill than laborious study, which, pursuing an end purely philological, and strictly limited to the comparison of the Celtic idioms with the Sanscrit, proved with so much the greater clearness the primitive and essential agreement of these two languages, which have been assimilated by no accidental and posterior contact.

But both in his manner of viewing the question, and in the method which he has employed in answering it, M. Pictet has evidently allowed himself to be too much influenced by the principles of his school,—that of M. Bopp, which, with a very positive and confident spirit of grammatical concentration, and an admirable exactness of etymological analysis, unites nevertheless an exclusive faith in the aboriginality and infallibility of the Sanscrit; so that in every phenomenon of peculiar grammar presented by another language in any kind of relation with the Sanscrit, it immediately recognizes through its dioptric glass the disfigured copy of some regular and normal feature in the grammar of this language of languages.

The essay of M. Pictet was immediately followed by one by M. Bopp himself,[5] in which the distinguished author, now fully convinced of the close affinity between the Celtic languages and the Sanscrit, which he had before disputed, does not confine himself, while rectifying some details of their application, to the adoption of all the axioms by which M. Pictet had proved this affinity, but endeavours to add some new ones, relative to certain peculiar phenomena in the phonic system of the Celtic languages, which, according to M. Pictet's opinion, are not explained by the influence of the Sanscrit, but, according to the hypothesis of M. Bopp, do on the contrary present the most curious traces of this influence. These are the different permutations of the initial letters in Celtic, which have long struck foreign grammarians with astonishment, especially by their frequent use in the distinction and conjugation of words, marking the differences of gender, number and relation; for they present the only apparent example in all the sphere of our grammatical experience, of consonants expressing, by the mere modification of their form or kind, what is expressed in all other languages by a particular root or a termination. M. Bopp's idea, therefore, was undoubtedly most ingenious, of discovering in this permutation of consonants,

[5] Read at the Academy of Sciences at Berlin, in the month of December, 1838.

which might have appeared to claim an origin rather etymological and logical, instances on the contrary of a purely phonic origin, attributable to the influence of some lost termination. But while we recognize all the merit of this idea, we are very far from approving the application M. Bopp has made of it in his essay, when seeking the lost terminations in question among those of the Sanscrit declension, instead of submitting to an analytic examination all the instances of this phenomenon, which is one of the most interesting afforded by the Celtic grammar, he attaches himself to some isolated examples occurring in the Irish declension; and, having demonstrated that the Sanscrit offers the two final letters "s" and "n" precisely in the same cases where the initial consonant of the Irish noun severally appears and disappears, believes that he has set the whole question at rest. We shall hereafter have occasion to speak more at length of these different hypotheses of M. Bopp,[6] when, treating the entire question of the permutation of initial consonants, we develope in so doing the system of Celtic declension.

It chiefly concerns us now to refute the principal axiom on which all these hypotheses are founded, namely, "that the Celtic languages, since they present in many parts of their grammar a striking resemblance to the Sanscrit, ought only to be judged and appreciated in all the other parts with relation to this resemblance; and, incapable themselves of occupying an independent place in the history of the progress of language in general, should only interest the philologist so far as they preserve, with more or less purity, some of the types of grammatical forms invented by the Sanscrit."

The principle of historical concentration in comparative philology would indeed be dearly bought if it obliged us to recognize as normal the usages of one solitary grammar, and, never quitting the point of sight where the study of that grammar placed us, merely to remark in the grammars of all the other languages honoured with the

[6] Most of which, however, have already been refuted by M. Pictet himself.

titles of sister and daughter languages, the imperfect reproduction, or more frequently the utter mutilation, of particular forms belonging to the grammar of the mother tongue.

In the name of the European languages we reject all the honour and advantage resulting from the establishment of such a principle of unity between them and the Sanscrit. We consider that unity and agreement between various languages can only subsist when all, deriving their roots and grammatical conditions at first from a common source, and guided alike by certain fundamental principles in the distinctions and conjugations of words, have afterwards wrought out those principles, each in that peculiar way correspondent with the character and history of the people it belongs to. Thus the philosophical grammarian who, at the close of this development, comes to compare the facts furnished by the finished history of each of these languages with the proofs required by the theory concerning the nature of language in general, and the qualities of this group of languages in particular, can only attain a view of their perfect correspondence with each other by including in his survey all the languages belonging to the group. Thus it is, too, in natural history, which finds not in one or another genus of plants or animals all the characteristic and necessary marks of its theory, but in the whole, made up by all the species and varieties of which every genus is composed. Each mark of essential grammar wanting in one language may be found in another. A mark which here indicates only the germs of its origin will there display all its ulterior developments, which cannot, however, be recognized, without the previous examination of their germs. In this way the grammars of these languages, mutually completing and illustrating each other, will afford the spectacle of a real agreement and unity worthy of each and all. This very spectacle is offered to us by a comparison of the Indo-Germanic languages, when, quitting the point of sight occupied by most of our modern grammarians, we compare these languages with each other,—not only as

regards their agreement with the Sanscrit, but also as regards their agreement with the *hieroglyphic* grammar,—not only in consideration of their phonic and etymological elements, but also in consideration of their rhythmical and syntactical habitudes.

The Greek, for instance, offers to the Sanscrit its etymological and rhythmical system of accentuation,—not less regular than flexible,—the more appropriate signification of its roots, and its wealth in nominal and verbal prepositions. The Latin offers both to the Greek and Sanscrit the massive roundness and indivisible unity of its syntactical periods,—those long periods so rich in matter which, more impenetrable than the Macedonian phalanx, permit not throughout the slightest interruption either to the breath or the thought. The Germanic idioms offer to these three languages, first, their general custom of producing the radical form of the true word, by means of the logical accent and rhyme, out of the mass of conditions and terminations; then their system of conjugation, which is rendered as succinct as beautiful by means of changing the inherent vowels; and again, their enlightened tendency to reject from their etymology, and to replace by others, all the terminations and particles of which the imitative sense has become imperceptible to thought. And if even the modern Germanic languages have undeniably lost, in the course of the fusion of the people, a great measure of their energy and primitive consequence,—if even they require from comparative philology an impartial examination, and not too strict an adjustment to a standard taken from the elementary part of the Sanscrit grammar,—how much greater right must the Celtic languages have to claim such an examination, having an origin undoubtedly as ancient, and in many of their grammatical usages of a character decidedly more ancient, than the Sanscrit, as they show on the one side the most certain marks of their affinity with that language, and on the other the most evident tokens of a development altogether peculiar. This development is so much the more interesting to comparative philology,

as it is far from having the same disagreement with the other Indo-European languages which it has with the Sanscrit, and that it has rather become for them, and more especially for the Greek, Latin and Germanic, the direct origin of most of the differences subsisting between them and the Sanscrit. But what infinitely augments the interest which this anti-Sanscrit portion of the Celtic grammar must inspire is the circumstance that parallels may be found to it, not only, as we have said, in the grammars of many modern languages, but likewise in the grammar of the most ancient language with which we are acquainted among those of the Caucasian race, even the grammar of ancient Egypt[7]—that language recently unveiled, which appears, indeed, as we have already endeavoured to demonstrate, to represent the primitive state of the great Caucasian language in general, before its division into those two principal branches, the Sanscrit (Zend) and Semitic. So that the Celtic, which so evidently resembles the Egyptian language, and indeed only differs from it by a still farther development of the germs contained in it of the system of Sanscrit grammar, seems to occupy beside it the middle place between the two main branches, and to have been destined by universal Providence to hand down from the bosom of the most remote antiquity, and from an epoch in history, languages closely allied to that in which language itself was born,—the very primitive inspiration and habitudes of language, all belonging by their idioms to a separate branch of that general language, which could only acquire the valuable qualities which distinguish it by the loss of others not less valuable in themselves,—even those which the Celtic, being in part anterior to the separation of the two branches, now restores to it.

Such being the case, our readers will readily allow that the Celtic language, important as its study may historically be, affords in that part of its grammar corresponding with the Sanscrit an infinitely more important

[7] Gèl. Ang. p. 534.

subject for study, as well in a historical point of view as in that merely relating to language, the anti-Sanscrit portion of its grammar which contains answers to the most difficult problems of philosophic grammar, including that on the origin of the Sanscrit grammar itself.

But before we urge these observations farther, let us try, in the first place, by a rapid examination of some of the principal instances of difference and agreement between the Celtic and the Sanscrit, to prove the truth of our assertion concerning the real existence of this double bearing of the Celtic language, and of this close affinity which shows its anti-Sanscrit *likeness* on one side to the Egyptian, and on the other to the classic languages and the Germanic idioms.

The reader will soon perceive that in presenting him with a sketch of this examination we offer a specimen of our whole essay.

I.—The Phonic System. The agreement between the Celtic languages and the Sanscrit in this part of their grammar rests principally upon the great resemblance shown by the system of phonic unions in Celtic, with the same system in Sanscrit, where the three degrees of intensity of emission, the weak, middle and strong are found regularly joined each to a certain vocal form, sonorous or dull, and to a certain kind of articulation, aspirated or unaspirated. So that in Celtic, as well as in Sanscrit, the weak intensity is regularly joined to the dull form, and the middle and strong intensity to the sonorous form of the consonant; the aspirated kind, which in Sanscrit is usually combined with the strong intensity, not entering in Celtic into the system of phonic unions; while in the Germanic languages it is the dull form of the consonant which belongs alike to the middle and strong intensity, and the sonorous form, with the aspirated kind, which belongs alike to the strong and the weak intensity; thus the Germanic languages, like the Semitic and Finnish, seem to possess no regular system at all for this kind of phonic union. But the consequent difference which there is in the arrangement of this system between

the Germanic idioms and the Sanscrit, already reveals, in its partial derangement, incontestible proofs of a direct influence exercised by the Celtic languages upon these idioms. Thus the English and German, as well as the Gothic and Anglo-Saxon, furnish a great many words, all borrowed no doubt from the Celtic, which preserve that species of phonic union foreign to the Germanic, and peculiar to the Celtic and Sanscrit. And since the Greek and Latin, although they have in general adopted a system of phonic unions like that of the Sanscrit, differ from it, nevertheless, in the peculiar use of hard, dull and aspirated consonants; the partial derangement of this difference in many words, otherwise of an aspect sufficiently foreign, which have for primary letter a consonant of sonorous form, also discovers traces of a similar influence exercised by the Celtic upon the two classic languages.

But the traces of this double influence appear far more numerous when we examine the differences between the phonic systems of the Celtic and Sanscrit. These differences are comprised in the curious system of permutations, sometimes regular, and sometimes irregular, of the initial consonants in Celtic: a system which merits our attention first, for its own sake, because, corresponding in many respects with similar phenomena in the Egyptian, the Hebrew, and the Zend, it presents itself to us as the direct production of the fluid and flexible state of all the phonic elements of language at the epoch of its origin, and consequently offers the most valuable explanations of the relative antiquity of the formal and generic differences of articulation.

In examining this system in its exterior and historic relations with the languages of the Hellenes, Romans, and Germans, we shall discover what powerful marks it has impressed on each of these languages in the three following phenomena:—

1. In the sort of irregular phonic union shown by a great many words belonging indifferently to each of these three languages, and that ought indeed to have long occupied the critical attention of the philologist;

these are Greek and Latin words with a "tenuis" of the sonorous form, and of an unaspirated kind, and Germanic words with a "tenuis" of the sonorous form, and of unaspirated kind, as well in Gothic and Anglo-Saxon as in German.

2. In the phenomenon of the regular mutability of the initial and middle vowels in German, as to their alternately anterior and posterior situation,—a mutability yet unknown to the Gothic,—and doubtless at a late period, in the course of the mixture of the Germans with the Celts, it became one of the characteristic properties of the German language. The Latin also affords some examples of this phenomenon.

3. In this great difference existing between the system of phonic unions in the Germanic languages and that in the Sanscrit, namely, to characterize the phenomenon by the name given it by Jacob Grimm, in the *Lantvesschiebang*, which apparently *should belong*, both in its origin and its subsequent modifications, to the contact of the Germanic with the Celtic languages. The extent, indeed, of the irregular application given by the Celtic languages in their own grammar to the mutability of the initial consonants, and by which they have bestowed a phonic appearance upon many purely Celtic words, such as the same words present in English or in German, also betrays that the principle of phonic agreement between the Sanscrit and the Celtic languages admits of many exceptions; and that the latter are on this point not yet quite detached from the more lax and primitive maxims of the Egyptian and Semitic languages, according to which every degree of intensity is capable of combination with every vocal form, and every kind of articulation.

II.—The Formation of the Roots. It is doubtless in this part of its grammar that the Celtic most resembles the Sanscrit, and shows the most evident proofs of its predominant affinity with the languages called Indo-Germanic, as opposed to those called Semitic. For while the latter, though possessing at bottom all the primitive roots possessed by the other branch of the

Caucasian language, have given to most of those roots an aspect altogether peculiar, both by the triliteral form, sometimes a trisyllable, sometimes a bisyllable, with which, no doubt, to supply a rhythmical want, they have outwardly clothed them, and by the sense, sometimes vague and sometimes accidental, which they have left to their imitative value, the Celtic, for its own part, after the example of the Sanscrit, and of the ancient Egyptian, affects superlatively, in the first place, the biliteral and monosyllable form of the roots, to which pronunciation it finds means, by contraction, to reduce those which had become triliteral. It *afterwards* endeavours to accommodate to each of its roots a coherent course of significations more or less appropriate, which, in general, exactly correspond with the significations the same roots have acquired in the other Indo-European languages, sometimes for words of an entirely metaphysical and symbolic signification, as, for instance, the nouns of number. In its wealth in roots thus appropriated, the Celtic is inferior to none of the Caucasian languages; and, in common sometimes with the Egyptian, and sometimes with the Sanscrit, it reveals in its vocabulary the origin and family of many words, which for thousands of years have been wandering in enigmatical isolation through the European languages.

But, notwithstanding this ample agreement, the two systems of forming the roots in Sanscrit and Celtic offer also some remarkable differences, consisting, on the part of the Celtic, in the double principle, first, of a greater mobility as to the fixation of the exterior form of the roots, and again, in a greater historic extension in the fixation of their sense,—two principles by which, as well as by the peculiar mobility of its phonic system, the Celtic approaches the Semitic languages, or rather that common mother both of the Semitic and Indo-Germanic idioms, the Egyptian language. The principle of respectively greater mobility, as to the fixation of the ulterior form of the roots, is chiefly shown in the Celtic grammar, by the visible fact of the increase of the roots,

consisting in the augmentation of the two mimic and truly radical letters, by a third rather of rhythmic origin, a circumstance which, although it may also be found in the Sanscrit, seems to be always accompanied there by a modification in the sense of the augmented root, while in the Celtic, like the ancient Egyptian, it commonly leaves its primitive sense unchanged, and imparts to it that purely rhythmical character which it apparently owes to its origin, and by which it has become the prevalent principle in the system of forming the roots of the Semitic language. In Celtic, the added letter is most frequently the vocalized aspiration "a" attached to the beginning of the root, and sometimes, especially in Irish, it is the consonant "d" placed at the end, or inserted in the middle of the root. The isolated manner, ill explained by grammarians, in which the traces of this double increase appear in the Greek and Latin languages, and in the Germanic idioms, causes us to presume that there also they result from a direct influence exercised by the Celtic over each of the three languages.

The principle of respectively greater historic extension in the fixation of the sense of the roots is especially shown in the Celtic grammar by the existence of many roots of a signification altogether appropriate, which are either quite unknown, or very little known, in Sanscrit, while they are found bearing exactly the same meaning in the Semitic languages, and sometimes in the Egyptian language, and consequently appear to belong to the Celtic languages, or to have been derived by them from that source of roots common to the two Caucasian branches before their separation, or perhaps to have been borrowed by them from the Semitic languages, in the course of a contact with those languages, in an epoch subsequent to the separation of the two branches. The existence of most of these roots in the Greek, Latin and Germanic languages should undoubtedly be considered also as the effect of a contact between these languages and the Celtic. As to those words of peculiar signification which the Celtic shares only with the Egyptian, it

is evident that they represent words of an altogether primitive invention, once used in the Caucasian mother tongue, and since fallen into disuse in both its branches.

III.—The Distinction of Words, or rather the Distinction of the Noun and Verb, of Gender, Person, Number and Tense. The agreement of the Celtic and Sanscrit in this part of their grammar consists principally in the following circumstances:—

1. Like the ancient Egyptian, these two languages regularly employ certain nominative terminations, most frequently vowels, to distinguish the noun, and often likewise to distinguish its gender and number, while the Semitic languages commonly mark the distinction of the noun by means of the root "m" set before the word to be specified, or by a vowel inserted in the middle of the word, and only make use of terminations to express the differences of gender and number. Most of the nominative terminations used in Celtic and in Sanscrit are the same in both languages.

2. The three vowels "a, i, and u," to which the Sanscrit gives the preference as distinctive terminations of the feminine gender, appear to have had the same use in the ancient Celtic.

3. The three articulations, "i, s, and n," to which the Sanscrit gives the preference as distinctive terminations of the plural number, show also, in Celtic, traces of the same use.

4. Like the Egyptian, the Celtic and Sanscrit employ certain *conditions of the roots*, primitively signifying "esse, to be," set after the verb to denote its character, while the Semitic languages distinguish the verb only by the primitive form of the root. Many of these *conditions* are exactly the same in Celtic as in Sanscrit.

5. The personal terms, whose addition to the verb in the form of affix constitutes what is commonly called the conjugation of the verb, are almost all the same in Celtic as in Sanscrit; while the Semitic languages, which besides add these conditions to the verb, sometimes in form of prefix, as for instance in the future tense, have

adopted for them roots very imperfectly resembling those so employed in the two other Caucasian languages.

6. The Celtic and the Sanscrit alike employ the verb, "as," or "sa," "to be," set after the verb as an affix, to express many differences of time, which, both in themselves, and in the Celtic and Sanscrit manner of expressing them, are quite unknown to the Semitic languages. The Celtic, besides the verb "as," possesses also many other verbs of the same signification and use, which, corresponding on the one side with many verbs thus employed in the Egyptian, have probably on the other served as models for verbs of analogous form and use in Greek and Latin.

But in pointing out this modification of the last instance of agreement between the Celtic and the Sanscrit in this part of their grammar, we have indeed already begun to speak of the numerous differences existing there between these two languages.

We will mention the following:—

1. In Celtic the noun is often distinguished by means of the increase of its root, generally by inserting one of the three vowels "a, i, or u" in the middle of it, exactly in the same way as this distinction is regularly expressed in Hebrew. A great many nouns thus formed in the Celtic language have passed into Greek, Latin and German, without finding in either a sufficient explanation of their long and peculiar vowel. The Latin alone has attempted the direct formation of such nouns of augmented roots.

2. Like the Egyptian and the Hebrew, the Celtic has only two genders, the masculine and feminine, while all the other Indo-European languages, after the example of the Sanscrit, acknowledge the neuter as a third. The modern Romantic languages have returned to the two genders of the Celtic noun.

In Celtic the difference between the singular and plural of nouns is generally denoted by the alternate presence or absence, partial or entire, of the nominative terminations, which, when present, commonly indicate the noun

to be in the plural number, but sometimes also mark the singular. With this usage may be compared the peculiar practice of the Zend, in often denoting the plural number of its substantive and adjective-nouns by the mere presence of the nominative vowel "a," when this vowel has been cut off in the singular number. The Greek, Latin and Gothic have only adopted this practice in the neuter gender.

4. The plural number is often denoted in Celtic by two terminations unknown to the Sanscrit, namely, first, "a, au, or ju" (iau), and second, by "ac, aca," which corresponds exactly with that regularly denoting the plural in the declension of the Finnish languages.

5. Besides the nominative terminations added to the noun to denote its character, the Celtic uses for the same purpose certain roots of like signification, and even in form exactly resembling many of these terminations, but instead of being added like them to the noun in form of suffix, they precede it as independent though enclitic words, and are commonly known under the name of articles,—a species of words wholly foreign to the Sanscrit, though very well known to the Egyptian and Hebrew, to the Greek, and to the modern languages. Among the latter, which have only adopted the use of the article since their contact with the Celtic languages, this usage is evidently a direct effect of that contact.

6. Besides the conditions added to the verb in form of affixes, to denote its character, the Celtic, like the Egyptian, uses for this purpose other verbal particles of similar signification, which, instead of being changed into terminations, are placed before the verb as independent though enclitic words. This usage, unknown to the other Caucasian languages, is shared by the Celtic only with the Egyptian, but a trace of the usage, though very imperfectly understood, has passed into the Sanscrit, Zend and Greek grammars, where it constitutes a peculiarity yet unexplained in the system of verbal declension common to those three languages.

7. The personal term for the second person plural in

Cymric and Armorican is unknown in the Sanscrit, and bears relation to the root "k," which is employed as a personal term of the second person in the Egyptian and in the Finnish idioms. It seems that the Germanic idioms have also borrowed their form from this personal Celtic term; which, however, is already announced in those idioms by the final "k" in most of the other personal terms.

8. The particles combined with the verb, which in the Sanscrit system of verbal declension can never quit this combination, may in Celtic be used also as separate and independent, though enclitic roots set after the verb. This mobility of usage again recalls to us a circumstance in the Egyptian grammar, consisting in the alternate position of the personal terms, sometimes after and sometimes before, with this difference however, that the first belongs to the sacred, and the other to the vulgar, dialect.

9. The distinction of tenses is often expressed, both in Celtic and Hebrew, by changing the inherent vowels of the verb, while in Sanscrit this vowel can only occasionally indicate the different tenses by means of the *Gùna*. The Latin, which shows some traces of this method of expressing the distinction of tenses, and the German, which has raised it into a complete system, appear both of them to owe this peculiarity to Celtic influence.

IV.—The Conjugation of Words, the formation of their Complements, Cases and Moods.

Instances of agreement between the Celtic and Sanscrit:—

1. The Celtic and Sanscrit alike express the different relations existing between many words by a contraction often extending over three or four independent words; while the Hebrew is scarcely acquainted with such a compound even of two words. We shall see by and bye that the so-called copulative vowel, which is indeed nothing else than the nominative vowel, was much used in ancient Celtic.

2. The Sanscrit system of forming the case, which

consists in the regular use of certain roots, indicating all the various mutual relations which can possibly exist between two nouns, and added to one of these nouns in form of suffix, is not so entirely unknown to the Celtic languages as it is to the Semitic and Egyptian, but it has remarkably impressed upon the two Gaelic idioms the evidence of its use in the termination of the dative plural in "i, b, h," (jbh,) corresponding exactly with the termination "b, h, j, ās," which expresses the same case in Sanscrit. All the Celtic idioms have preserved indications of one termination, "n," or "m," for the genitive plural and singular, corresponding with the "m" of the genitive plural in Sanscrit. This termination, or rather displaced preposition, is also found in the Egyptian, but only after the article.

3. The positive and relative degrees of comparison, which are expressed in Hebrew either by increasing the root of the adjective-noun, or by determinate words placed before the noun, are most frequently expressed in Celtic, as in Sanscrit, by terminations, of which, among others, two are exactly the same in both languages. Here let us at once remark that the Cymric alone, among all the Caucasian languages, also distinguishes the positive degree of comparison by a peculiar termination.

Differences between the Celtic and the Sanscrit.

1. The genitive is often expressed in Celtic, not by a termination, but merely by the place assigned to the noun immediately after that with which it stands in derivative relation. It is plain that this manner of expressing the genitive is exactly the same as that regularly used in Hebrew, and known by the name of "status constructus," with this farther agreement, that in Hebrew, as in Celtic, the first of the two nouns can never have an article. The same mode of construction is likewise found in the Egyptian. It seems that we must attribute to the influential example of this mode of construction the origin in many European languages, more recent than the Celtic, of certain compound nouns with genitive relations, where the noun, being itself in the genitive, occupies the second place in the composition.

2. The passive or accusative case of the noun is regularly expressed in Celtic neither by a termination nor by a preposition, but solely by the noun's situation, which is in this case immediately after the verb, (an order, however, which is altered in poetry). To the influential example of this mode of construction we ascribe the origin of a species of compound words, abounding in all the Indo-European languages except the Sanscrit, in which the name of the agent is set before the noun or regimen, a sort of compound of which examples may be found in the Celtic itself.

3. The genitive is very often expressed in Celtic, and the genitive plural after the article is always expressed in Irish, by the root "n" or "m" prefixed to the noun of that case. We have, however, already said that, after the article, this root "n," instead of representing the prefix of the following noun, rather represents the termination of the article which precedes it. Here, then, we behold the origin of the Sanscrit genitive plural. It may be added that this use of the root "n," or "m," as a prefix of the noun in the genitive, is likewise found in the Egyptian.

4. The other cases, which can most of them be expressed in Sanscrit by terminations only, that is, by conditions of relation added to the noun in form of prefix, are regularly expressed in Celtic by nominal prepositions, as in Egyptian and Hebrew, that is, by relative words placed before the noun. The Gaelic branch alone still makes many of these prepositions agree with the following noun, by means of the termination of the dative.

5. The prepositions,—those words of immediate relation,—which in the Sanscrit grammar, where they are also used to determine more fully the different relations already expressed by terminations, *figure in the Celtic and Egyptian* only as mysterious particles, belonging to no class of real words, yet betraying many signs of their primitive value. This they remarkably do by their nominative vowels,—by their variable use as prepositions, as adverbs, and sometimes again as substantives,—by

their tendency mutually to explain each other by position, and, finally, by their tendency to require the following noun to be in the genitive case. Perhaps the influential example of this species of construction may explain to us why many Greek prepositions require their noun to be in the genitive, even when they express wholly foreign relations. It is in remembrance of their primitive signification that the nominal prepositions in Celtic are still joined, by way of suffix, to the different personal conditions of the genitive case, since, as we have seen, this case is generally expressed in Celtic by means of the noun's situation. The principle on which this sort of composition is founded, is evidently the same as that used in Hebrew, "lebhus ij," making the two nouns which are in *status constructus* into one, doubtless on account of the enclitic nature of the second of these nouns, which is also a personal condition. But while the Celtic languages are acquainted with this use of the personal affixes only after prepositional nouns (if the expression may be allowed), it is more especially there that the Semitic languages are unacquainted with it, probably because, even in those languages, although of such high antiquity, the primitive signification of the prepositions was already too much obscured. The Egyptian language again appears in this grammatical usage, as in all others, to accord with the Celtic languages, not confining its employment of the personal affixes, as the Hebrew does, to placing them after real noun-substantives. The Finnish languages follow exactly the example of the Egyptian language, using the personal affixes not only after prepositions, but after all noun-substantives.

6. The passive voice of the verb, which in Sanscrit is replaced by the reflected mood, is most frequently expressed in Celtic by means of the verbal root "r, ir," added, in form of affix, to the verb. This root, which in Armorican is used also as a separate term, and farther constitutes in this language, under an augmented form, a perfect verb, with the signification of "facere, to do,"

corresponds exactly with the Egyptian verb, "r, iri, facere, to do, esse, to be." In the shape of affix it has passed from the Celtic into the Latin, where it serves to form both the passive and active voice of the verb.

Here let us pause a while, and without extending this preliminary comparison between the Celtic and the Sanscrit to the rhetorical and metrical part of the two languages, let us rather, having now compared them through all the other parts of their grammar, briefly recapitulate those instances of their agreement and difference already examined.

In the first place, then, as regards the instances of agreement, especially considered in connexion with the contrast they establish between the Celtic and the Sanscrit on the one side, and the Semitic languages, with occasionally the Egyptian language, on the other. These instances all seem to rest on the combined adoption on the part of the Celtic and Sanscrit of two principles, comparatively little known to the Semitic languages, and insufficiently developed in the Egyptian language: namely, the principle of a certain analytic precision, both in the distinction of imitated perceptions, and in that of imitative inflections of the voice; and the principle of a certain synthetic stability, both in the fixation of the system of phonic unions, and in the fixation of the biliteral form of the roots, as well as the distinction of their sense, (which is generally the same in both languages,) and in the invention of a great many grammatical types or enclitic roots, which exhibit the principal root to which they are attached, and with which they enter into an inseparable union, effected sometimes successively, sometimes simultaneously, and expressing all the possible relations of coherent discourse. These again are almost always the same in both languages.

Now, certainly, such a principle of agreement as this is, found subsisting between two languages which for thousands of years have had no direct historical contact, must lead us to conclude that they are united to each other by the historic relation of primitive affinity. In other

words, that the Celtic makes a part of that Indo-European group of nations which must once have dwelt together in the central regions of Asia, and only separated from that group after their common language, now represented most purely by the Sanscrit, had already begun to adopt the new principle of development by which it is so decidedly separated from the less logical and systematic habitudes of that sister language which comprehends the Semitic idioms, and some few of the more fluctuating usages of the common mother tongue, represented by the ancient Egyptian.

We will now consider the principles which form the basis of all those differences we have found between the Celtic and the Sanscrit. They seem to consist, first, in the greater freedom and flexibility, on the part of the Celtic, as to the application of new rules adopted by the Sanscrit, and opposed to those belonging to the mother tongue; so that we find in Celtic the application of the new rules is constantly interrupted by the adverse application of the old ones; and again, in the more lively indications which all those particles and suffixes recently and anciently adopted, and which, in the subservient parts they take in the Sanscrit, have become words without meaning, still preserve in Celtic their primitive signification, so that, besides their auxiliary and merely determinative use, they are likewise often employed as real words, to which suffixes and terminations are added. Most certainly these two principles of difference between the Celtic and the Sanscrit are such as to warrant the conclusion, that there must be between these two languages, besides the historical cause of their affinity, an historical difference too for their primitive difference, consisting either in this, that the Celtic, constituting already a separate nation at the epoch when the system of Sanscrit grammar was framed, adopted its principles only in a limited degree; or, on the other hand, that the Celtic was separated from the other Indo-European nations at an epoch when the new system of grammar

had not yet acquired that exclusive stability and coherence it possesses in the Sanscrit.

Another family of languages, which appears to share with the Celtic their independent and middle position between the Sanscrit and the Caucasian mother tongue, is the family of Finnish or Scythian languages,[8] but the latter deviate much farther than the Celtic from the Sanscrit, and draw proportionably nearer to the Semitic languages.[9]

In order to complete this comparative examination of the Celtic with the other Caucasian languages, it is necessary that it should be accompanied by a critical comparison of the different Celtic idioms with each other; since, without an exact acquaintance with the peculiar characteristics of each, it must be absolutely impossible properly to appreciate the supplies we should draw from thence to enlarge our general knowledge of the Celtic language. This comparative examination of the various Celtic idioms is made easier by the circumstance of their being reduced to two principal branches, on which we will bestow the name of Celtic languages, for they differ from each other nearly in the same way as the different Germanic languages do,—for instance, the Danish and German; or the different Romantic languages,—for instance, the Spanish and Italian; or the different Sclavonic languages,—for instance, the Russian and Polish. These two Celtic languages, which represent in effect a general division in the Celtic nation itself, and appear to have existed there from the most ancient times, are, 1*st*,—The Breton,[1] comprehending as dialectic subdivisions the Cymric, the Armorican,[2] and the Cornish; and, 2*nd*,—The Gaelic or

[8] We do not hesitate to identify these two names as well as the two nations they designate. These nations have always borne in Russia the common name of Tsudi.

[9] Pages 31 to 36 of the original MS. were here omitted, by M. Meyer's instructions.—*Translator.*

[1] We adopt the name proposed by M. Pictet.

[2] A name proposed by Dr. Prichard.

Erse, comprehending the Irish, Scotch and Manx. The two principal idioms of the six, and capable of representing in most cases the entire branches to which they severally belong, are the Cymric and the Irish.

In mentioning beforehand the general difference existing between these two idioms, and consequently between the two great Celtic languages, that difference may be reduced to two principal circumstances.

1. The greater moral stability peculiar to the Cymric idiom, which causes it to present many phonic and etymological traces now foreign to the Irish idiom.

2. The greater affinity of the Irish idiom with the Sanscrit, assignable perhaps to the circumstance that the Gaelic branch quitted later than the Breton the common home of these Caucasian people, among whom the system of Sanscrit grammar had then begun. It is even probable that the still greater relative affinity which the Pelasgic language seems to possess with the Sanscrit may be explained, not only by its greater relative antiquity, but also by the circumstance of the Pelasgi having quitted Asia at an epoch subsequent even to the emigration of the Gaelic branch. A fourth and last emigration of the great Celtic nation may finally be represented by the establishment of the Lithuanians in the eastern part of northern Europe, since the language of this people, although its resemblance to the Sanscrit is stronger than that of any other Indo-European language, manifests at the same time, especially by the choice of certain appropriate roots, and by its system of conjugation, a most decided affinity with the two Celtic languages.

Glasbury, September 29, 1843.

THE WAND OF MOSES.

(*See Myvyrian Archaiology, Vol. I. pp.* 41, 42.)

By GEORGE B. BEAUMONT, Esq.

To give a fair exposition of the case here exhibited would require a statement of the writer's views in general on the Welsh language and the Cambraic race, the subject of his forthcoming volume of "Suggestions," in the matter which, after nine years of close application, he leaves with the above title, implying its abandonment by him to the better qualified, who will perhaps discover, in the blank of historical and ethnological facts or arguments, on the face of the Welsh relics or records, the necessity of a co-operation of philologists, historians, geographers, and of others versed in the physical records of museums, such a combination of learning and talent as has seldom been brought to bear on a matter of archæological inquiry. He, deprecating for himself any further charge in the pursuit, looking on the many contradictory theories now extant, without any partiality of criticism for either, and without surprize at their discrepancy, can but hint here what course he has pursued, while in suggesting further development he does not presume to insist even upon his discovery of the outlets of the truth, and can only hope that his severe labours thereto will induce other laborious inquirers to try at least his paths of investigation.

In the present paper the Welsh relics are treated as examples of a system of paronomasia, or *punning*, for which he thinks he discovers even a class-name in use with the people, "Colbrein," literally *riddle-craft;* the former word *Gol* being used in ancient writ for anything *round* or *rolling*, as a heap, a ball, a mountain torrent. Treating the archaic Cimric literature accordingly, he has rendered pieces of greater or less length, making in the aggregate considerably more than a thousand lines into an Aramitic language (the Hebrew), and by allowing the change of one *s, t, k, j* or *z* for the other alphabetic

character of similar force or sound, but with few or no other licenses, and even those used very sparingly, he has produced a very dissimilar piece from the Welsh. Such an empirical process must depend on the multitude of cases that seem right, or are admissible, compared with those that are or shall be deemed inadmissible, on review of his results.

In the present paper he gives the Lord's Prayer almost literally, resulting from a retranslation of some dozen lines. Now to have produced any consecutive subject out of a dozen lines of words with double meanings, put together at random in the specimen to be operated upon (or connected, as in the "Wand of Moses," with a pretence of pursuing or making out a determinate subject), would, in a case of probabilities, be millions against one: to make the "Lord's Prayer" out of any random collection of words, or from any set of words put together on another subject, will be another affair. Let any successful punster take all ancient and modern writ, and find any dozen lines from which, by puns, the Lord's Prayer results, without omission or insertion of any word than simple conjunctives, *v.*, *g.*, *is*, *and*, *in*, or the change of letters for which there are double characters in the alphabet of the language he may choose to experiment upon! In the case of the Welsh relics he will have works of which it is unknown in what language they were found before they were transferred, about the twelfth century, to the extant compilations.

The reader is referred to the palpable instances of punning on the elementary characters, *m*, *o* or *oin*, and *heth* or *h*, &c., to the case of the "garter," given in all the possible forms or words by shifting the sound *j* or *z*, and to other patent cases of design, as well as to difficulties made easy by retranslation in the first part of his "Suggestions," and in the present paper, in the examples appended to the principal subject. But above all other proofs, he begs to point attention to the name "Sidi" in the Welsh records, (*Shadai*,) the "Almighty," a title strictly Aramitic, not occurring in Holy Writ except in

one Psalm (lxviii.), not in the Pentateuch after Exodus vi., and there only in reference to Peden Aram, Abraham's original place, nor elsewhere, that this writer has discovered, except in the Book of Job, where, with *Helo* and *Heloim* it is the exclusive and only title for the Deity, except in the two introductory and the concluding chapter, where "Jehovah" is introduced. In the Welsh records "Sidi" will be found by retranslation of the passages into the Aramitic languages always to intend the Deity, and to stand in due report with a belief in a future state, and with the mystery of "Arthur's grave," which embodies that idea.

The writer is desirous of extending his acquaintance with the "Bruts" and all Arthurian subjects in the authentic Welsh records, of which those only are accessible to him that are presented in an English translation: at present he has only seen the extracts in the "Britannia," and "Druids," and "Cyclops" of the Hon. Algernon Herbert, where a translation of the "Wand of Moses" in full occurs. Of the whole of this the present writer attempted a translation into the Aramitic, with which, however, the reader might not be satisfied, desiring perhaps that he should not supply the base or groundwork of his own superstructure. He has endeavoured to obtain from a properly accredited hand a Hebrew translation; in the meantime he suspends his interpretation as from an Aramitic original, but he has done enough in the matter to know that the "Wand of Moses," like some of the Triads, refers the Cimric origin to *Hu*, or *Hud*, the Aramitic "Abraham."

His great labour on the Cimric antiquities or origin is nearly closed, his "Suggestions" being ready for the press, and he regrets that personal matters have delayed their publication. It is necessary, to elucidate further the object of the present paper, that he should advert hurriedly to the suggested line of argument in this great difficulty. In the first part of the "Suggestions," topographical names, and phrases and household words of the British vocabulary, in use, comprising a vast number of

our sea-faring phrases, are referred to the Aramitic, and that origin is also inferred for many of our British institutions, Tything, Grand Jury, Jury, Knight or Chivalry, Heraldry, with its orders of the Garter and Bath, &c.

These institutional characteristics of race, as well as topographical parallels, are then carried from the west to the east of Europe. Where archaic traditions have been best handed down, on the Ægean, the richest congeries of difficulties pregnant with truth (if ascertainable) was to be expected. As a groundwork for operations in these meridians, it has been necessary to open an inquiry as to circumstances connected with the Hindu-European language, to separate ethnologically the Attic, the Ionic or common Greek, the Pelasgic, Achæan, and other stems or roots. This is done after a general comparison of British with Attic institutions, of which that of paramount weight and importance is the recognition of Belief in a future state, and the absence not only of idolatry, but of its herald "Sabaism," and elementary religion, or the undue spiritualizing of mundane and material principles, or any case of personifications of any object of worship saving only ONE.

From the Ægean, the Cimric faith, embodied in "Arthur," and expressed in "Sidi," (or *Shadai*,) is traceable to the other Aramitic sites, to Antioch, (the "Antiquitates Antiochenæ" of C. O. Müller have not yet come to the writer's hand, but are expected,) and to *Aden*, in the extraordinary *Hamyaritic* inscriptions lately discovered, and by the Rev. C. Forster reported and interpreted. The name "Sidi" is not in the Antiochian traditions, nor in that of *Aden*, but the belief in a future state, with the Arthurian circumstances, occurred at Antioch; the *grave* perhaps should be exhibited as the mystery of the Caaba,[1] the stone of Mecca; the belief in a future state is simply but clearly stated in the Aden inscription.

Layard's discoveries at Nineveh had announced the

[1] In Persian, "sleep."

"Cimri" as there on record; but on the writer inquiring at the Royal Asiatic Institution, he found that "*Nmr*," not "*Cmr*," should be read. This seems the loss of a link; but as "*Cwmry*," or "*Cymuru*," distinctly reports *Chenemagni*, the Ken of "Kent," &c., from the Aramitic, pronouncable as *Quen*, but variable in Greek and Latin pronounciation to *Chen* and *Ven*, *i. e.* Wen, any notice of *Cimri*, *eo nomine*, at Nineveh would have been premature, and to have been discredited. It is found in the case of the "Nestorians" that, connected with archaic patriarchal habits, the true Belief and Christianity are the rule and living principle of religion among the community, supposed to be the ten tribes of Israel, and probably comprising them, in the neighbourhood of Lake Van (Wan), or between that lake and Media, with its lake Ourmiah, being or bordering on "the land of Uz," as it appears. By a chain of probabilities northern Armenia, separated to the north from Ararat and its subject plains, or from the "Carduchian" mountains and territory extending to "Colchos," or Trebizond, was the original site of the Aramitic race afterwards separated into Ken, Joktan or Arab, Israel and Chaldee, all of which, except the last, or with the last, were strictly "Hebrews," or "Hud-ites," that is, emigrants; and the first, by the peculiar political or civil institutions, (reported by the Breton phrase *fonder un lieu*, and their peculiar aptitude for sending out new municipalities, or organized colonies,) became early known as "Britons," or *Prydn*, a word used in the early passages of Genesis to signify *emigrating*, and borrowed from, or giving the idea, "*Corn-ears*," the symbol of Hellenic colonization, the emblem in British numismatics, and in Heraldic insignia here and in Bretagne.

The Welsh in language are nine-tenths Celt, (in the vocabulary, not in idiom, which is Aramitic,) and the two had accidental and very early approximation; the British colour, *Blue*, being blended with the Celtic, *Red*, even in the Union *Jack*, (the latter word in Hebrew signifying union,) as also in the "George and Garter," the former Celtic, the latter indubitably British.

But physical archæology, after a full development of the subject, and a fair scrutiny and admission of proofs, will show as secondary to the traditional art and literature of the Ken. The Book of Job has intrinsic evidence of Druidism; the language is Aramitic, not strictly Hebrew; the book divides into two; the former half betrays in scenes and objects the mountaineers of Armenia, the latter, citizens of the Tigris; the great object was to bring "life and immortality" to light, as at the close of the 19th chapter. Job's next argument, chapter xxi., refers to this as "*the great consolation*," which we may take as the title of the new Job, chapters xxi. to xxxi., omitting xx. and xxii., assigned to "Eliphaz." The Job of this second series represents the Job and his friends of the former series, *i. e.* it takes both sides of the argument. In formal distinction there are, omitting the two introductory chapters, and including the chapter xxv. of only six verses, twenty-nine chapters, or three times nine with two to spare, three times the *Druid* number. Again, the first series of Job ends, as observed, with chapter xix., which announces, in the commencement, that he had been answered *ten* times,—a fact made out by reckoning in the two remaining chapters (xx. and xxii.) of Eliphaz's answers. On close observation it will be seen that the "Job" speaking from chapter xxi. to xxxi. (which in the Aramitic text closes with "here Job ends"), neither calls for nor admits the argument of the concluding chapters after xxxi. as answer; for he had fully admitted all that is argued in this subsequent portion. This, and variance in scene, description and style, point to successive additions to the grand confession of Faith in the Resurrection,—the climax of the original Job ending at chapter xix., and of the comment thereon ending at chapter xxxi. The name "Shadai," carried throughout to xli., vindicates this book for the place or era of the Aramitic race, before migration of the Hebrews, or Abraham; or it presents the alternative that, at whatever date, and wherever composed, it was the exponent of their faith who called on the "Almighty" by the name

"Shadai," and which comprized "Arthur's grave, the mystery of the world;" in other words *British Druidism.* But internal evidence (the edition by the late Dr. Lee may be consulted for the purpose) must be resorted to with pains commensurate to this apparently inexhaustible subject of "Job," to identify the Belief, the art, the scene and manners, with *Druid,* with *Briton,* with Ken and Van.

Let the Welsh harp, contrasted with Celtic pipes and the Irish clarseech, dissolve the accidental union which, though a parcel of our nationality,—a part of a great, and, we must hope, an eternal bond of concord in the British isles,—is the source of confusion in our annals, our literature, and in the title of such institutions as the world must respect, and which the British race alone has ushered down from primeval times to our own.

(To be continued.)

GENERAL LITERATURE.

ABERGAVENNY EISTEDDFOD.

The objects proposed by this society have been, through each successive year of its duration, more thoroughly wrought out. It stands firmly established in the affections of the Welsh people, and has won for them and for their country the interest and admiration of their fellow Britons, and the respectful attention of the learned of every land. Its popular character—the love entertained for it by the people—was the point which excited surprise, delight, and sympathy in the strangers who assembled to witness the celebration of this society's twentieth anniversary.

The 12th and 13th days of October last were the days appointed for celebrating the twentieth anniversary of the Cymreigyddion y Fenni, under the presidency of Charles R. Morgan, Esq., M.P., eldest son of the present House of Tredegar, and grandson of the late lamented Ifor Hael. Mr. Morgan was prevented from being present by serious illness. Sir Benjamin Hall, of Llanover, Bart., M.P., therefore, at the request of Mr. Morgan, acted as his representative.

As no inconsiderable time has elapsed since the meeting was held, we do not feel called upon to enter into the details of its proceedings, more especially, since they have been already very generally noticed in the various newspapers of the Principality. Our present object will be to present our readers with extracts from the principal speeches delivered on the occasion, which refer particularly to the benefits and advantages that result from national congresses of this description. We shall also furnish a list of the subjects and premiums which had been proposed in connexion with the Eisteddfod in question, as well as of the names of the successful candidates.

The following is an extract from the President's opening address :—

"With regard to my being called upon to take the chair, I can only say that there is no person who regrets more sincerely than I do the cause which has rendered it necessary for my honourable friend, Mr. Morgan, of Tredegar, to absent himself. It was my anxious desire that Mr. Morgan should preside. The desire expressed by the committee and myself was immediately complied with ; and no sooner was it made to my honourable friend, than he was desirous (if possible) to emulate (it being quite impossible to excel) the zeal and ardour which was manifested by that venerable and good old man, his grandfather, who so often attended these meetings, and stated that nothing ever gave him greater pleasure than to attend the Eisteddfodau. It is only by an infliction of Providence that Mr. Morgan, of Tredegar, is obliged to be absent; but, although he is now in a distant clime, his *heart* is with us, and he is sincerely anxious for the prosperity of this institution. I can further say, that if it should please God to restore him to health and strength, I am sure he will fill this chair on a future occasion, and we shall then find that his person as well as his heart will be with us, and that he will enter into the proceedings with that sincerity which characterized his grandfather, to whom I have alluded. At the last public meeting, which was held five years ago, it was impossible for me—from causes which were well known (but to which it would be painful now to allude)—to be present; but there were those present on that occasion, who, I regret to say, cannot be here now. There were three to whom I must especially allude. On the right of the chairman sat one not less distinguished for his position than for his moral character, for his great talents, and his extensive learning: I allude to the late Marquis of Northampton, who was kind enough during my illness to come to Llanover and to take part in the proceedings there, where he was the heart and soul of the meeting, and showed the deep interest which he took in the Cymreigyddion y Fenni. His last words on leaving Llanover were, that 'if he was alive he should be present on the next occasion;' but such has not been the will of God. The next to whom I must allude was one known to all of us who attended these meetings. He was remarkable for his kindness of disposition, simplicity of manners, and deep learning, and also for his great talent in the poetry of his country: I allude to Tegid (the Rev. John Jones); but he is also gone. And now, ladies and gentlemen, there is one to whom I can only refer with feelings of deep grief at his loss. His bust is there (pointing to the bust near him) : I allude to Carnhuanawc (the Rev. Mr. Price, of

Cwmdû); and although I was not present upon the occasion to which I have referred, many of you were here, and recollect his pale and wan countenance, and the manner in which he addressed the meeting. Labouring under sickness and disease, the hand of death was then evidently upon him, and he died shortly afterwards. (At this period of the speech the Hon. Bart. became evidently himself deeply moved, and the allusion to departed friends, especially to one so well known and universally beloved as Carnhuanawc, so completely overcame many of his hearers, that they shed tears, and he did not continue the mournful enumeration of the departed, but rallying himself, resumed as follows):—There is another whose absence I must regret—but he is yet spared to us, to society, and to the world. He intended, until Tuesday morning, to have been here and to have sat on this occasion in the seat which is now occupied by my illustrious friend Prince Ladislaus Czartoryski: I allude to my distinguished friend and connexion the Chevalier Bunsen, whose name is well known throughout Europe, whose fame has extended over every part of the civilized world, and who has shown that he takes a deep interest in the proceedings of this society, because, presently, you will hear his judgment on the great prize that has been competed for at the present Cymreigyddion. That judgment was placed in my hands last night, upon its being sent down from London, and a more interesting composition has seldom been written. When you hear that judgment read, you will be satisfied that my excellent friend, the Chevalier Bunsen, takes a deep interest in these proceedings, and that nothing but the present unfortunate aspect of political affairs has prevented his being present. Having passed over that part of the subject, I must now allude to another—in reference to the origin of the Abergavenny Cymreigyddion, and to the manner in which it was established. It is well known to all that "Cymreigyddion" are societies of Welshmen formed to promote the cultivation of Welsh poetry, (for which they, the Cymry, have a peculiar talent,) for prose essays on various subjects connected with the history of Wales, and for the support of their national music, both through the ancient instrument of Wales—the triple stringed harp, for which many of the finest compositions were composed, and on which alone they can be performed with due effect. Such societies have long existed in various localities where Welshmen are found. In London, and even in America, they are maintained; and if circumstances cause their decay in one locality, they revive with double ardour in another: thus it has been the case at Abergavenny. This particular Society of Cymreigyddion was formed in 1833. I remember that the first time we met in this

town it was at the Old Church, and I believe that the procession only consisted of Lady Hall, myself, and about twenty other persons! We were then preceded by that same well-grown leek, which never fades, and which went in front of the procession to-day. We then hoped and believed that a society founded on such good principles,—both national and useful,—and which could not by possibility give offence to any one, *must* go on and prosper; and now on this day we find not only that the whole town of Abergavenny (to use a common expression) has 'turned out to receive us,' but that persons have come from all parts of the United Kingdom, anxious to witness the peculiar and interesting nationality of our Welsh countrymen, and to show their interest in our proceedings. I think it utterly impossible that a society of this kind can ever fail to succeed, because it is founded on good principles, and carried out with the *greatest consistency in honest conformity with its avowed objects.* It professes to be in support of the cultivation of the native literature and music of Wales, and it has never swerved from the honest purposes which its name implies. This is a local Eisteddfod to celebrate the twentieth anniversary for Welshmen to cultivate their native music, native poetry, and native manufactures, and we do not give offence to anybody. We do not interfere in political questions, nor touch upon religious topics. We leave those subjects to a different arena of discussion. We meet here solely for the purpose of promoting the natural and most refined tastes and talents of our own countrymen. These are not merely innocent amusements, but objects worthy of all possible support. I say, therefore, that I hope and believe that each succeeding year that we meet in this hall, we shall have our numbers increasing, and our enthusiasm not by any means diminished, as long as the praiseworthy objects hitherto supported are invariably maintained and practically cherished as they ought to be. With regard to the nationality to which I have referred —nationality is inherent in every portion of the Celtic race. Meetings of this description have received the distinguished patronage of the sovereign who now sits upon the throne, and they exist not only in Wales, but in another Celtic portion of Her Majesty's dominions—in Scotland; and on a recent occasion I saw by the newspapers that Her Majesty was graciously pleased to attend a Highland meeting, at the Castle of Braemar, to witness Celtic sports. On a former occasion she honoured a meeting of this description in North Wales. Eisteddfodau have received royal patronage (as they well deserve) from time immemorial; and, as far as my humble exertions can go, you will always find me ready and willing to assist such laudable objects.

There is some difference in what takes place at these Celtic meetings. At the meeting at the Castle of Braemar, which I attended (until I was afflicted with blindness), nearly thirteen successive years—and although not a Scotchman, but a Welshman, they did me the honour of asking me to preside because I was one of the Celtic race—at those meetings *they* have athletic sports, in which they delight—*we* have our poetry and our music—they have also their music, which charms them; they have their bagpipes—we have our harps! We contend with them with gentle but fair emulation. They put forward fine, stalwart Highlanders, glorying in their 'kilts,' and the tartans of their clan; we put forward pretty girls in Welsh woollens and beaver hats. We cultivate native poetry and music; and I think I may fairly leave it to any jury (saving a jury of matrons) to say that we have the best of it."

The Rev. David James, M.A., F.S.A., warden of the Welsh Institution of Llandovery, made the following interesting remarks:—

"As this is the twentieth anniversary of the Abergavenny Cymreigyddion, I think it is not too early to remark how far its proceedings and its results have been commensurate with the trouble and expense which have been incurred from time to time. And having made it a point to inform myself upon this subject by looking into the reports of the society for past years, and by making inquiry on the spot from individuals competent to give information, I am enabled to state that, if we look into the reports of the society, we shall find that it has been instrumental in giving to the public most valuable works—some of them written in ancient times, but only preserved in public libraries or private families as relics of antiquity, and necessarily excluded from the public at large, because they remained in manuscript. Amongst the works which have thus been given to the reading public of this country must be mentioned particularly—

1. The Liber Landavensis (Llyfr Teilo).
2. The Heraldic Visitation of Wales and its Marches, by Lewys Dwnn, in the reign of Queen Elizabeth.
3. The Iolo Manuscripts, in prose and verse.
4. Lives of the Cambro-British Saints.

All these and many other works have issued from the unrivalled press of Mr. Rees, of Llandovery—the Elzevir of Wales. I am aware that they were published by the society called the Welsh Manuscript Society, but I am also aware that that society emanated from the Abergavenny Cymreigyddion, and that both have acted together; consequently, as most carriages require

two wheels, so these two societies have been like two wheels to carry on their operations, and to publish through the length and breadth of the country these valuable works. In addition to these, I ought to mention 'Coelbren y Beirdd,' by the late Taliesin ab Iolo, which was solely elicited by prizes offered by this society; and also Mr. Stephen's 'Literature of the Cymry,' which has been published since your last meeting, at the expense of the late Sir John Guest. These and several other works do the Cymreigyddion great credit, and so long as these works have a place in the libraries of the learned or the unlearned, there will be a lasting monument of the intelligence, the patriotism, and the noble efforts made by the Cymreigyddion to benefit the country, and to interest all who are capable of perusing the pages of their publications. I think also in another respect the society has been of great use, by giving an impetus to the cultivation of native art, and especially to native manufacture in former times. Before the formation of this Cymreigyddion y Fenni, it is true we had weavers of woollen, and knitters of stockings, but now the Welsh woollens of this neighbourhood, and indeed of the whole of Gwent and Morganwg, in consequence of the encouragement given by the prizes awarded from time to time, are twice as good as they ever have been before, and fit to be worn by those whom we are proud to call the patriots as well as the aristocratic females of our own dear native land; and there is also a larger demand for the native manufactures of this neighbourhood, in consequence of the vast improvement in the brilliancy of colours. In other respects we must remember this society has been of the greatest use, inasmuch as it has revived the native and national vocal and instrumental music. It was necessary that there should be encouragement given in modern times to the talent of the rising generation, especially amongst the Welsh peasantry, because the privileges which the peasantry enjoyed in the times of the Welsh princes had fallen into abeyance, and it was for the purpose of supplying the want thus created that these Cymreigyddion were first instituted, where regular Eisteddfodau could not be held, and the Cymreigyddion y Fenni has been pre-eminent for the large number of prizes offered in money and in harps for the support of native literature and minstrelsy. Through the whole country the singing has improved in the Welsh places of divine worship, in consequence of the encouragement given at the meetings of this description; so that it is a gratification to all who assemble on the Lord's day to offer their homage to the 'King of kings,' and 'Prince of peace,' to enjoy correct melody in those sweet tones which the human voice is alone capable of sending forth.

In connexion with this branch of the subject I may be permitted to allude to one very remarkable instance. Some years ago there was a youth of about eight years of age who came into this place to compete for the best prize (the harp). He was unpretending in appearance, but was successful in carrying away the first harp prize in the presence of the whole meeting. Through the influence of the Countess of Lovelace, the only daughter of Lord Byron (now no more), admission was gained for him into the Royal Academy of Music. He remained there for six years, and then, outstripping every competitor, obtained the appointment of Professor of the Harp at that Institution, and the appointment of the First Harper at Her Majesty's Theatre in the metropolis,—two of the most distinguished musical appointments which any country could offer him. After retaining these appointments for six years, it occurred to him that he might avail himself of an opportunity of going abroad, in order to become known to the distinguished musicians in the great capitals of Europe. He went with his harp, and through its tones alone, without any letter to the great, obtained access to the palaces of the nobles, and even to those of crowned heads. He visited Leipsic, Hanover, Vienna, Moscow and St. Petersburg; and had an opportunity of performing his native airs in the presence of individuals who had not until then heard the harp swept by the hand of a true native Welshman. The result of the satisfaction which he gave was, that he has brought back with him from the continent rich jewels, diamond rings in heaps, and presents of gold plate in cups and other forms! I have myself seen the trophies which he has brought away from the continent of Europe; and I am glad to say that, though fifteen years ago he came here as a little boy, the competitor for a prize harp in your presence, he is here to-day the *judge* of the music which will be performed by the different Welsh choirs and Welsh competitors. We may be proud of the history of this young Welshman. He comes before you with a high character, and with tangible proofs of his success, enough to inspire every young Welsh harper and young vocalist, and every one who endeavours to improve the talents which the Divine Being has given him, to try to be useful in his day and generation, and to bring his native country the award of praise and honour in all the different parts of the world. . . . . Looking to the history of our native country in former times—looking to the struggles in which our countrymen were engaged, to retain possession of their land, their liberty, and their privileges, and even to defend their existence as a nation—when we consider the fiery trials through which they passed, with the

resolution characteristic of the Celtic race, especially that portion which possessed the Principality of Wales from time immemorial —when we look back to the history of those brave sons of Cambria, princes and their subjects together dying for their country, for its liberties and its language, and preserving to us a national existence—rescuing for us privileges of the highest character, which had been torn away—recovering possession of the British Throne for the House of Tudor—when we look back to the history of these men, and remember how many privileges were conferred upon this nation, and the world at large, by that House of Tudor—that it was Henry the Seventh, who brought into existence the middle class in England (for before that time there was no middle class), which is now its backbone—when I read of events like these in the history of our native country, I feel that I ought not to sit down without making an appeal to my countrymen who are present, to ask if we have not nobly preserved our national existence! The Cymry are still a separate people, speaking their own language, retaining their own peculiarities, breathing their own free liberty of heart—exercising their own privileges, and cultivating their native arts and sciences, when all Europe is rumbling with rumours of war. When I look to my native country in its true light, can I refrain from asking how we can in the present day ever be asked to give up these privileges, to betray our native interests, to relinquish our language, our literature, our bardism, aye, our very nationality—for *a people are of no value in the scale of nations without their nationality! Without nationality there is nothing to inspire the minds of a people,* and it is essentially the great nationality of the Welsh which has made the Welsh nation what it is at the present day. I am proud, Mr. President, to be of that race. I hope never to betray it in any manner, while I am willing to extend the right hand of fellowship to all around me, be they English or Scotch. I am a friend of every man who is a friend of peace, of liberty, of science, but I must claim to myself the privilege of assisting to cultivate the peculiar talents and attributes of my own dear race—that race which is represented in the person of our illustrious Queen Victoria, who sways the sceptre over the largest portion of the globe on which the sun of heaven shines. I have for many years had the privilege of advocating the claims and just rights of my dear native land, when residing in the midst of the Anglo-Saxon race; and let me tell you that I have found that race willing to listen and respond with free hearts by the exclamation 'you are right—you are perfectly right, and so far as we can help you we will do so, to preserve your national tastes and ancient privileges as long as you exist.'"

Our next quotation will be from a speech delivered by the Rev. Joseph Hughes (Carn Ingli):—

"I hail with feelings of unfeigned pleasure the advent of this Eisteddfod. I look upon it as the harbinger of good, of great, substantial good, to the Principality of Wales. When I see here so many distinguished visitors from the other side of the Severn, and across the seas—so many patriotic individuals from all parts of the Principality, assembled together to countenance and encourage the cultivation of the poetry, the prose, the music, and the native manufacture of Wales; when I behold, Sir, the great interest you take in the objects of this association, I am tempted to prophesy that 'good times are coming,' and not far distant, when Wales in a still higher degree will possess the 'three ornaments of a social state,' as named in her own Triads; the '*learned scholar*, the *ingenious artist*, and the *just judge*.' While our neighbours across the great channel, and our still more distant neighbours across the Atlantic, exult in their exhibitions of the industry of all nations, surely we, the inhabitants of Wales, cannot but exult in this our national exhibition, especially when we consider that we are the first in the field by many a long century, and also that our exhibition includes the productions of the mind as well as those of the hand. The valley of the Fenni has long been celebrated for its beautiful scenery, as well as for the eminent characters who have lived and flourished in it. It was here that Arthur held his court with his 'knights of upright judgment,' whose martial achievements will be celebrated as long as history has a voice; it was here that Taliesin invoked the muse; it was here that Dyfrig taught, and Teilo preached. The language which they spoke *is our language*; the country in which they lived *is our country*; their deeds of valour, their poetry, and literary works, are handed down to us as heir-looms: these we claim as our inheritance, and we value and appreciate them more than the gold of Ophir. And if the ghosts of the mighty slain in battle, of the great and learned, of the bard and the minstrel, were permitted to revisit their former habitations, doubtless they would applaud the efforts of their fraternity to cultivate the language and literature of their countrymen, and render Gwalia, as in days of yore, the praise of nations and the depository of everything good and excellent. But I am reminded that this is the twentieth anniversary of this your Bardic Congress. Abergavenny has stood forward, and claims the right of pre-eminence for its attachment to the language, literature, usages, and ancient institutions of the country! *yours* is the perennial spring, *others* ebb and flow. Other towns,

like the meteor which shoots outwards from the heavens, have emitted a momentary patriotic blaze, to be extinguished in the blackness of darkness; but your town has assumed the character of the revolving lighthouse, warning the good old Gomeric ship, fraught with the richest merchandise, the goods and chattels, the literary stores of the ancient Britons, from striking on the rocks, or sinking in the sands. It is true your light has not shone at all times with the same uniform splendour, which may be attributed to the sweeping mist, or the occasional obscurity of the reflecting medium; but this day beholds your reflectors all polished, and your light shining forth with greater splendour and brilliancy than ever. It was the saying of Mary, Queen of England, that her subjects, at her death, would find the word Calais engraven on her heart; and should ever the good old cause perish at Abergavenny under untoward circumstances, I am persuaded that the word *Cymru, Cymro, a Chymraeg*, would be found written on the heart of the body corporate of this institution. But perish it will not—perish it cannot, so long as Welshmen are animated by the same chivalrous spirit as their forefathers, and are true to themselves, their language, their country, and their God."

We close our extracts with the following from the eloquent oration of Chancellor Williams:—

"Here, before I proceed to the judgments I am to deliver, let me stay a moment and ask any persons who are believed to object to our proceedings, why we may not be allowed to hold our national gatherings and literary and intellectual meetings, and our exhibitions of Cambrian industry and art, which are productive of so many benefits, as shown yesterday by Dr. James in his able, eloquent, and stirring address, and effect substantial and extensive good? Why may we not indulge in the enjoyments attendant upon them? There are in England industrial exhibitions for the whole world—literary exhibitions in the Encœnia at Oxford and other universities—musical exhibitions of 'The Three Choirs,'—agricultural exhibitions 'for all England,'—and floral exhibitions throughout England—and why may not we (the Welsh) have *our* industrial exhibition, at least for *all Wales*—retired and limited Wales? Why may we not have our *Welsh* Musical Festivals and *our* floral exhibitions—our exhibitions of the flowers and beauties of Cambria, both in *literature and nature?* and I think we may well be proud of the exhibition we have made of both on this occasion—of flowers literary and flowers natural. Why should the flowers of Cambria 'be doomed to blush unseen, and waste their sweetness on the

desert air?' We all know with what simplicity and yet beauty it was said, that the stars of the firmament were 'gimlet holes to let the glory out of heaven;' and I say these patriotic and intellectual associations are outlets in the literary firmament of Cambria, to let Cambrian stars shine forth in their native lustre—apertures in that firmament for the ebullitions of Cambrian genius. Ah! but they say, 'you *have* no stars—you *have* no shining literary characters.' For what Wales *has* done and *has* produced, I refer those who are thus ignorant to an admirable work, lately published by the Rev. Robert Williams, entitled 'Enwogion Cymru;' where I think they will see that Wales has contributed more than her share to the lists of men who have obtained the highest eminence in the learned professions, the highest ranks in general literature and scientific knowledge, and have filled the highest offices in Church and State. And is Wales degenerated? Can she not, and does she not now produce any such men? It can be proved that she does, if the Principality be surveyed from one end to the other with an unprejudiced and impartial eye. For specimens of Welsh scholars, and eminent classical scholars too, and, also, for Cambrian statesmen, I may say with confidence here to-day, as Sir Christopher Wren's monument is made to say in St. Paul's Cathedral, 'circumspice'—look around! Yes, although, since we last met here, many a bright Cambrian star has set to rise no more till the last great day! Although the eloquence of our beloved and lamented Carnhuanawc—the talented, the patriotic, the benevolent, and good Carnhuanawc—is now silent in the tomb; although the terse and pithy addresses, and well-turned and meaning-fraught Englynion of a Tegid are now no longer, and will be no more, heard amongst us; although the bright and glistening eye of Rhys Stephen is now dim and closed for ever in the grave; although these stars, and several more, are for ever set to Wales, yet are there not wanting good men and true, as we have seen upon this occasion, to come forward and take their places, and perpetuate the genius, and do honour to the literature, of Cambria. Nor need we look beyond the walls of this hall to-day for men, and Welshmen too, who are equal to any position in the State which they may be called upon to fill. But we are blamed and censured by some (I cannot believe they are many) for maintaining and cultivating the Welsh language. We do, indeed, wish to maintain and perpetuate our beautiful and perfect language, the language of our forefathers; but those who blame us need not complain. If they only look at our proceedings fairly, they will see that we are doing their work as well as our own: that while we support and encourage Welsh, we are inci-

dentally promoting the knowledge of English also amongst the Welsh people: for what Welshman, who writes for any of the prizes given at these meetings, whether he writes in Welsh or English, does not increase his knowledge of English? and who that attends here does not carry away more English than he brought? Still, I admit, this is not our main object; this effect is incidental only to our proceedings; our object, we confess it, and are proud of it, is to maintain, to enjoy, and cultivate the Welsh language, because we love it, and because we believe it to *have* been, and still to be, a *blessing* to Wales. Wherever it is spoken *alone*, and in its purity, it is a bulwark against the corruption of our faith, and a barrier against the inroads of vice, immorality, and crime. Why has it occurred that in the interior of Wales, and where the Welsh language prevails, that on several occasions within our own memory, there have been what are termed maiden assizes—that is, empty gaols, and not a single prisoner for trial? I maintain that it is because the inhabitants of those districts are Welsh spoken, purely Welsh people, and are *religious*, and *therefore* industrious and moral; for the genuine native aboriginal Welsh *are a most religious people.* I believe in the old Welsh prophecy, although it be an *ex post facto* prophecy —to make use of a slight Irishism—and I will say with Taliesin of the Welsh—

Eu Ner a folant,
Eu hiaith a gadwant;
(Er) Eu tir a gollant
Ond gwyllt Walia.

The latter part of this prophecy (so called) is, as probably it was when uttered, a mere record of a fact, so that the prophet might have said as we may now,—

Eu tir a *gollasant*,
Ond gwyllt Walia.

Yet the former part is still prophetic, and I trust will be ever fulfilling to the end of time; yes, I trust the Welsh will ever be a religious people,—

Eu Ner a folant,

and a patriotic people,—

Eu hiath a gadwant;
ië hyd ddiwedd amser—gobeithiaf y bydd, yn ol ein hen arwydd-air;
"Oes y byd i'r Iaith Gymraeg;"
y bydd Cymraeg tra byd yn bod.

SUBJECTS AND PRIZES FOR THE TWENTIETH ANNIVERSARY OF THE ABERGAVENNY CYMREIGYDDION.

1.—*Subscription prize of not less than Seventy Pounds. Subject proposed by his Excellency the Chevalier Bunsen.*

For the best Essay on the Origin and Progress of the Trial by Jury in the Principality of Wales, to be written in Welsh, French, or English.—Awarded to Mr. Stephens, Merthyr Tydfil.

2.—*Subscription prize of not less than Thirty Pounds.*

For the best Analysis of the Remains of the Welsh Poets, from the earliest period down to the present time, with especial reference to the elucidation of Welsh History, and to contain as much Bardic Biography as possible. To be written in Welsh or English.—Awarded to Mr. Stephens, Merthyr Tydfil.

3.—*Subscription prize of Twelve Guineas.*

For the best English Prose Translation of "The Gododin," with explanatory notes.—No award.

4.—*By Lady Charlotte Guest. A prize of Twenty Guineas.*

For the best Essay on the Proper Names of Places in South Wales. Gwent and Morganwg are of course included in the term South Wales. —Awarded to Mr. Stephens, Merthyr Tydfil.

5.—*By J. A. Herbert, of Llanarth, Esq. A prize of Ten Guineas.*

For the best History of Penllwyn, (in Welsh with an English Translation); containing a particular description of the Ancient British Period, with its Archæological Remains, and an Account of the Antiquities of the Parish of Mynyddyslwyn, the Etymology of Local Names, &c., &c.—No competition.

6.—*A prize of Ten Guineas.*

For the best Awdl on Dinystr Derwyddon Mon, (Destruction of the Druids of Mona,) A.D. 60, by the Roman army under Suetonius Paulinus.—Awarded to Mr. Richard Parry, (Gwalchmai).

7.—*By W. Williams, of Aberpergwm, Esq. A prize of Five Pounds, with a Medal of One Pound by Lady Hall.*

For the best Marwnad (Elegy in Welsh) on Taliesin Ab Iolo.— Awarded to Mr. John Rees, Pendaren, Merthyr.

8.—*By the Rev. Mostyn Price, of Gunley. A prize of Five Guineas.*

For the best Marwnad (Elegy in Welsh) on the lamented death of Carnhuanawc.—Awarded to Mr. Thomas, (Islwyn,) Coed duon, Monmouthshire.

9.—*By T. Wakeman, of the Graig, Esq. A prize of Five Guineas.*

For the best Awdl (Welsh Ode) on the Ladies of Gwent and Morganwg.—Awarded to Mr. William Jones, (Gwilym Ilid,) Machen.

10.—*By Edmund Herbert, Esq. A prize of Five Pounds.*

For the best English Translation of Taliesin ab Iolo's Essay on the Coelbren y Beirdd, with additional Remarks, Notes, and a Model of the Peithynen.—Awarded to Mr. E. P. Meredith, of Monmouth.

11.—*By the late M. Gwynne, of Llanelwedd, Esq. A prize of Three Guineas.*

For the best Stanzas in Welsh on the Introduction of Christianity into Britain.—Awarded to Mr. J. Rees, Pendaren.

15.—*A Subscription prize of Seven Pounds.*

For the best Female Singer of any Welsh Air, with Welsh words, to accompany herself on the Triple Harp.—Awarded to Miss Evans, Llanover.

18.—*By Messrs. Roberts, Brothers. A prize of Three Guineas.*

For the best Penillion singing after the manner of South Wales, competitors to be natives of South Wales, (including Gwent and Morganwg,) and to be accompanied by a South Wales Harper.—Divided between William Jones and Thomas Davies.

22.—*By the late Viscountess Fielding. A prize of Ten Guineas.*

For the best player of an Ancient Welsh Air upon the Triple Harp. Open to all the world.—Awarded to Mr. Thomas Griffith.

23.—*By Sir C. Morgan, Bart. The Tredegar Harp, value Ten Guineas.*

To the best Female Performer on the Triple Harp. Open to Gwent and Morganwg only.—Awarded to Rhianon.

24.—*By Charles Morgan, Esq. The Ruperra Harp, value Ten Guineas.*

For the best Male Performer on the Triple Harp. Open to South Wales, including Gwent and Morganwg.—Awarded to Mr. E. Evans.

25.—*The Cefn Mably Harp, value Ten Guineas.*

To the best Blind Male Performer on the Triple Harp. Open to South Wales, including Gwent and Morganwg.—Awarded to John Williams, Aberdâr.

26.—*By Capt. Kemys Tynte. The Priory Harp, value Nine Guineas.*

To the second best Blind Male Performer on the Triple Harp. Open to South Wales, including Gwent and Morganwg.—No competitors, but the harp was given to John Lloyd.

27.—*By Miss Herbert, of Llanarth. The Arianwen Harp, value Eight Guineas.*

To the best Blind Female Performer on the Triple Harp. Open to Brycheiniog, Gwent, and Morganwg.—No competitors, but the harp was given to a boy named Roberts.

28.—*By R. P. Wakeman, of Crickhowel, Esq. A Triple Harp.*

To the best Performer on the Triple Harp, being under 21 years of age, and a native of Brycheiniog, Gwent, or Morganwg.—Awarded to Thomas Watkins.

29.—*By Miss Williams, of Aberpergwm. A prize of Three Guineas.*

For the best variations, four in number, of the Welsh Air, "Clychau Aberdyfy." The Air and Variations to be played on the Triple Harp at the Meeting.—Awarded to Thomas Griffith.

30.—*A Subscription prize of Ten Pounds.*

For the best Performer on the Triple Harp among those who are debarred from competition for Harps. Open to all Wales, including Gwent and Morganwg.—Awarded to Walter Watkins.

31.—*A prize of Five Guineas.*

For the second best Performer under the same circumstances.—Awarded to Hywel Williams, of Cardiff.

32.—*A prize of Three Pounds.*

For the third best Performer under the same circumstances.—Awarded to James Jones, Abergavenny.

34.—*By Mrs. Hanbury Leigh. A prize of Ten Pounds.*

For the best specimen of Welsh Rodney Woollen, not less than five yards long, by one yard and a half wide. The Wool to be Welsh, and no Worsted to be admitted among the materials. The warp to be of Cotton or Linen, and the woof to be Cotton or Yarn.—Awarded to Samuel Harris, of Gwenffrwd.

35.—*By the Earl of Abergavenny. A prize of Ten Guineas.*

For the best specimen of Welsh dyed Scarlet Cloth, made of Welsh Wool, five yards long, by one yard and a half wide. This prize to have special reference to brilliancy of colour as well as texture. Open to all South Wales, including Gwent and Morganwg.—Awarded to Samuel Harris, of Gwenffrwd.

36.—*By Viscountess Nevill. A prize of Three Pounds.*

For the best specimen of Welsh-dyed Blue Cloth, made of Welsh Wool, five yards long, and one yard and a half wide. Special reference to be paid to brilliancy of colour, as well as texture. Open to all South Wales, including Gwent and Morganwg.—Awarded to Samuel Harris, of Gwenffrwd.

38.—*By Gwenynen Gwent. A prize of Five Pounds.*

For the best collection of specimens of Welsh Woollens (not less than three inches square each) in the real national checks and stripes, with the Welsh names by which they are known, and with any account of them which can be added. No specimens to be included which have not been well known for at least half a century, whether of wool alone, or of wool with flax or cotton. The object of this prize is to authenticate the real old checks and stripes of Wales, and to preserve them, with their proper Welsh names, distinct from new fancy patterns. Open to all Wales, including Gwent and Morganwg. —No award.

39.—*By Mrs. Maddocks, of Tregunter. A prize of Five Pounds.*

For the best specimen of Welsh Woollen in any of the national stripes or checks, not less than twelve yards long and three quarters of a yard wide. Open to all Wales, including Gwent and Morganwg. —Awarded to Samuel Harris, of Gwenffrwd.

40.—*By Mrs. Kemys Tynte, of Cefn Mably. A prize of Three Guineas.*

For the best white Welsh Woollen Whittle. Especial reference to lightness and fine texture. Open only to Gwent and Morganwg. —Awarded to John Hywel, of Mynyddyslwyn.

41.—*By Mrs. Gwynne, of Llanelwedd (now Mrs. Roche). A prize of* £3 11s. 6d.

For the best hanks of fine white Yarn, spun from Welsh Wool, by the hand of a Welsh cottager at home. Not to contain less than 6lbs of wool. Open to all Wales, including Gwent and Morganwg.— Charles Price, £2; Samuel Harris, £1 1s.; Joseph Jones, 10s. 6d.

42.—*By Lady Chetwynd. A prize of Two Guineas.*

For the best Welsh Hat, manufactured in Brycheiniog, Gwent, and Morganwg.—Awarded to Mr. Restall, of Abergavenny.

43.—*By Miss Roche. A prize of* £1 10s.

For the second best ditto, with the same limitations.—Awarded to Mr. Restall, of Abergavenny.

44.—*By Mrs. Gwynne Holford. A prize of Two Pounds.*

For the best knitted pair of Stockings of Welsh black sheep's wool undyed. Open to Brycheiniog, Gwent, and Morganwg.

45.—*A prize of One Pound.*

For the second best ditto, with the same limitations.—The last two prizes were divided between three under feigned names.

Judge of the Great Prize, No. 1.—His Excellency the Chevalier Bunsen. Judge of the other Prose Compositions.—The Rev. Hugh Williams, Chancellor of Llandaff. Judge of Poetical Compositions.

—Rev. J. James, (Iago Emlyn). Judge of Music.—Mr. John Thomas, of Pen y Bont, Professor of the Harp in the Royal Academy of Music. Judge of Spinning and Knitting.—Mrs. Herbert, of Llanarth. Judge of Woollen Manufactures.—Mr. Morgan Williams, of Merthyr Tydfil. Judge of Welsh Hats.—Mr. Thompson, of Abergavenny.

At the Eisteddfod there were the following Bards and Literati present:—

Rev. J. James, (Iago Emlyn); Rev. J. Hughes, (Carn Ingli); Rev. J. Williams Ab Ithel; W. Jones, Esq., (Gwrgant); J. Jones, Esq., (Talhaiarn); Rev. J. E. Jones, (Ioan Emlyn); Rev. R. Ellis; Mr. D. Howel, (Llawdden); Dewi Wyn o Essyllt; Aneurin Gwent; Nathan Dyfed; Cuhelyn; Ieuan Gryg; Ieuan ab Gruffydd; Gwilym ab Ioan; Iocyn Ddu; Iorwerth Mabon; Llywelyn Delynawr; Cynddylw; Mr. T. Stephens, (Cynfelin); Mr. W. Morris, (Gwilym Tawe); Caradawc y Fenni; Dewi o Ddyfed; T. Love D. Jones Parry, F.S.A., Madryn, (Elffin ap Gwyddno).

Harpers Present.—Messrs. Llewelyn Williams; Thomas Griffith, Llanover; Watcyn Watkins, (Llanover family harper); Edward Evans, Merthyr; John Williams, Aberdâr; Howell Williams, Cardiff; William Roberts, Abergavenny; James Jones, ditto; Thomas Watkins, ditto; John Lloyd; Sophia Exel, Crickhowel.

Choirs Present.—Llanover (10), Leader, Mr. Griffith; Ebbw Vale (15), Leader, Mr. Williams; Brynmawr (6), Leader, Mr. Lewis; Abercarn (10), Leader, Mr. J. Lewis.

Singers Present.—Edward Evans; David Jenkins; William Jones; Rhys Jones; William Williams; Henry Roberts; Jenkin Jenkins; Eos Glan Wysg, Llanover; Dryw Fach; Hannah Wynn; Elizabeth Hughes; Ehedydd Ion.

The following are among those that attended the Eisteddfod:—

Prince Ladislaus Czartoryski, her Excellency Madame Bunsen, and Madlle. Theodorâ Bunsen, Count Paul Esterhazy, Lord Saye and Sele, and the Hon. Mr. Feinnes, Lord Wellesley, the Hon. Col. and Mrs. Cholmondeley, the Earl of Cottenham, Lord Seymour and Lady Ulrica St. Maur, Lady Henrietta Plunket, Hon. George Plunket, Mr. Murray Lane, (Blue Mantle), Miss Lane, Lord Bateman, Lady Langdale and the Hon. Miss Bickersteth, Lady Clifford Constable and Miss Chichester, Sir John Shelley, Bart., M.P. and Lady Shelley, Sir Henry and Lady Ferguson Davie and Miss Ferguson Davie, Mr. and Lady Stephenson and

Miss Stephenson, Mr. and Lady Emma Anderton, Sir Robert Brownrigg, Bart., Sir Henry Vane, Bart., Mr. Percy Burrell, Mr. and Mrs. Lucy, of Charlecote, and Miss Lucy, Mr. and Mrs. Herbert, of Llanarth, Col. and Mrs. Clifford, of Llandeilo, Mrs. Madocks, and Mrs. Roche, of Tregunter, Mrs. Gwynne Holford and the Misses Gwynne Holford, Mr. and Mrs. Rolls, of the Hendre, and party, Mr. and Mrs. Alexander Rolls, Mr. Townshend, Col. Lawrence (son of the late popular American Minister), the Misses Williams, of Aberpergwm, and Mr. Williams, of Aberpergwm, Miss Williams, of Neuadd Felen, Mr. and Mrs. Berrington and Mr. Arthur Berrington, Mr. Talbot Constable, Major Granville, Miss E. Morgan, Miss A. Scrope, Miss M. Herbert, Captain Arthur Herbert, Mr. Edmund Herbert, Mrs. H. Scrope, Mr. Granville Somerset, Mr. Parry, of Madryn, (Elffin ab Gwyddno), Mr. Disbrowe, Mr. and Mrs Richards, of Treiorwerth, the Chancellor of Llandaff and Mrs. Williams, Rev. Dr. James, the Rev. J. Hughes, (Carn Ingli), and Mrs. Hughes, the Rev. J. Williams Ab Ithel, Mons. Sauerwein, the Rev. D. Jeffrey, Miss Johnes, of Dolau Cothi, Miss E. Waddington, the Archdeacon of Cardigan, Mr. Jones, (Gwrgant), Mr. Evan Thomas, (the Welsh sculptor).

PRIZES ALREADY ANNOUNCED FOR THE NEXT ABERGAVENNY EISTEDDFOD.

A subscription prize of 20*l.* for the best Essay to determine the historical value of the Triads and other native materials for the History of the Language and Literature of Wales:—Sir Benjamin Hall, Bart., M.P., 10*l.*; Mr. Stephens, (Cynfelin), 5*l.*; Mr. Wakeman, 2*l.*; W. Jones, Esq., (Gwrgant), 2*l.*; Miss M. Herbert, 1*l.*—20*l.*

By Lord Saye and Sele, a prize of five guineas, for the best translation into Welsh of a scene from Shakspeare.

By the Rev. D. Evans, of Swansea, a prize of three guineas, for the best Welsh oration, not to exceed ten minutes in delivery, on Caractacus defending himself before the Roman Emperor.

By Mr. William Price, of Llanffoist, two guineas towards a subscription prize of fifteen guineas, for the best History (in Welsh or English) of the Parish of Eglwys Newydd, near Cardiff, in Glamorgan, with the Pedigrees of its ancient families and their descendants, giving reference to the authorities. *Wanted*, 13*l.* 13*s.*

A subscription prize of fifteen guineas, for the best History of Eisteddfodau, from the one at Carmarthen, in the time of Dafydd ab Edmwnt, to that of Abergavenny, in 1853:—Mr. William Roberts, of Blaenau, 2*l.* 2*s.*; Talhaiarn, 1*l.* 1*s.*; Mr. Thomas G.

Price, (Cuhelyn), 1*l.* 1*s.*; Mr. William Morris, (Gwilym Tawe), 1*l.* 1*s.*; Mr. Jonathan Reynolds, (Nathan Dyfed), 1*l.* 1*s.*; Mr. David Howel, (Llawdden), 1*l.* 1*s.* *Wanted*, 8*l.* 8*s.*

By Mr. Bassett Jones, of Cardiff, a triple harp, value ten guineas, to the best player on the Triple Harp, of "Pen Rhaw."

A prize of seven pounds, for the best Female Singer, of any Welsh air, with Welsh words, to accompany herself on the Triple Harp. At least two competitors necessary. Open to all Wales, including Gwent and Morganwg. Gwenynen Gwent, 2*l.*, and J. G. Price, Esq., 5*l.*

The following subscriptions have been offered for prizes at the next Eisteddfod; the subjects to be hereafter named:—Mr. Rolls, of the Hendre, 5*l.* 5*s.*; Lady Shelley, 5*l.*; Mr. Jones Parry, (Elffin ap Gwyddno), 5*l.* 5*s.*; Lady Jones Parry, 5*l.* 5*s.*; Mrs. Herbert, of Llanarth, 5*l.* 5*s.*; Mr. Herbert, of Llanarth, 10*l.* 10*s.*; Miss Williams, of Aberpergwm, 3*l.* 3*s.*; Miss J. Williams, of Aberpergwm, 3*l.* 3*s.*

PROPOSED SUBJECTS FOR PRIZES AT THE NEXT ANNIVERSARY CELEBRATION OF THE CYMREIGYDDION Y FENNI.

Wanted—A subscription prize of seventy guineas, for an Essay on the Aspect of the Principality of Wales, in a Political, Civil, and Religious point of view, from the commencement of the reign of King Henry the Seventh down to the present time, showing the comparative advantages and disadvantages which have resulted to the native population from retaining the vernacular language of the Principality during each reign.

Wanted—A subscription prize of ten guineas, for the best Awdl on the Review of the Fleet at Spithead, 1853, including a brief sketch of the Naval History of Britain, and dwelling more especially upon the maritime power of the country under Carausius.

Wanted—A prize of five guineas, for the most poetical series of Original Welsh Words, adapted to twelve Old Welsh Melodies.

Wanted—A subscription prize of ten guineas, with a medal of 2*l.*, for the most concise, yet comprehensive, view of Welsh Heraldry, from the earliest periods to the present time.

Wanted—A subscription prize of thirty guineas, for the best Account of the Herbals, and other Botanical Works in the Welsh Language, either printed or in MS., with a Catalogue, in Welsh and Latin, of the Plants *indigenous* to the Principality, and particulars of their traditionary repute and properties, and of their culinary, medicinal, dyeing, manufacturing, and other uses among the Cymry, in ancient and modern times.

Wanted—A prize of five guineas, for the best Marwnad (Elegy), in Welsh, on the late Rev. John Jones, (Tegid).

The following tabular view of the sums of money expended in the reward of native literary merit, and of native artistic and manufacturing skill, with the number of triple-stringed harps given as prizes at the successive Abergavenny Eisteddfodau, will more particularly mark the gradual increase of the society's strength and usefulness:—

	Prizes in Medals and Money.			Harps.
First Anniversary, March 1, 1834.....	£13	10	0	....none
Second ditto, November 25 and 26, 1835....	66	6	6	....none
Third ditto, November 23 and 24, 1836....	119	13	6	 1
Fourth ditto, October 18 and 19, 1837.....	160	13	0	 4
Fifth ditto, October 10 and 11, 1838.....	345	10	0	 4
Sixth Eisteddfod, October 7 and 8, 1840....	340	16	0	 4
Seventh ditto, October 12 and 13, 1842....	293	2	0	 5
Eighth ditto, October 15 and 16, 1845.....	302	11	0	 7
Ninth ditto, October 11 and 12, 1848.....	382	8	0	 6
Tenth ditto, October 12 and 13, 1853.....	350	9	0	 6
	£2,374	19	0	37

It is a memorable fact that the subjects proposed for competition at these Eisteddfodau, have not only served to encourage home industry in native manufactures, to cheer the rustic hearth with the refreshing solace of music, to revive and preserve the national melodies of Wales, and to recall some of the most eminent British artists, as true-born Welshmen, to exhibit their noble works and remarkable powers; but also to attract, from various parts of the world, celebrated and erudite men to share in the pursuits, and often to become fellow-competitors for literary prizes with the self-educated and truly intellectual peasants of the Principality—a sight which is peculiar to Wales, as Eisteddfodau can only be held where the minds of the peculiar but noble race of the Cymry are called into action by means of their own valuable and ancient language, and their own musical, historical, and legendary interest. These national meetings invariably succeed when their legitimate objects are *consistently* followed up; and *as invariably fail* when (as has too often been the case of late years), attempts are made to introduce objects totally irrelevant, if not antagonistic, under the time-honoured name of an EISTEDDFOD.

TOPOGRAPHY, STATISTICS, &c.

NOTES ABOUT THE PARISH OF PENTREVOELAS AND ITS VICINITY.

"I wish I could prevail on all my incumbents to collect and embody all the information about their parishes which can be obtained. Several such books have been already commenced, and will hereafter furnish most valuable assistance to their successors in their several parishes, and to the historians of our country.

"In this case, if any one will begin, the work is sure to go on, and however imperfectly the task is accomplished, the work itself is sure, after a few years, to become most valuable."—*Appendix to the Bishop of St. Asaph's Charge to his Clergy, July*, 1853.

These notes were collected in obedience to the wishes of my Diocesan, expressed some years back. This secluded and mountainous parish presents but few objects of general interest, and my materials were of the scantiest description. Nevertheless, it has been suggested that a selection might prove of some use, an opinion in which I shall gladly concur, if its publication should have the effect of eliciting similar sketches from others who are more favourably situated in respect to local points of interest, and access to sources of information.

JOHN EVANS.

Pentrevoelas, January, 1854.

THE parochial chapelry of Voelas, or Pentre-Voelas, is situated in the commot of Isaled,[1] in the division or

[1] *Commot* (Cwmwd; cy, conjunctive, mwd, ceiling, roof, house). *Hundred* Canton, (Cantre) consisting of 100 townships according to the ancient subdivision; 4 erw (acre, or one day's ploughing,) equal to 1 tyddyn (tenement); 4 tyddyn=1 rhandir (parcel); 4 rhandir=1 gafael (holding); 4 gafael=1 tref (township); 4 tref=1 maenor (manor); 12½ maenor=1 cwmwd (wapentake); 2 cwmwd=1 cantre (hundred). There were 25,600 acres in a hundred, by the ancient laws of Wales. "Eirif erwi yn y cantref, chwe cant a phum mil ar hugain, nid mwy nid llai."

hundred of Uwchaled, otherwise Uwchymynydd,[2] in the county of Denbigh and diocese of St. Asaph. It formerly formed a detached portion of the parish of Llan Nefydd, and it is still so described in some public documents. Its ancient name was Tir yr Abad, (Abbot's land,) by which it is still popularly known. It was also called Marchaled, and Capel y Voelas, (Rees' *Welsh Saints*, Appendix.) In an ancient terrier, and in some old tax papers, it is called Tir yr Abad isa, lower Abbot's land, in opposition to a neighbouring district once belonging to the same abbey, called Tir yr Abad ucha.

The village of Pentrevoelas is eight miles from Llanrwst, fifteen from Corwen, fifteen from Denbigh, fourteen from Ffestiniog. The leading outline of the parish inclines to the form of a square of four miles each side. The arable portion may be illustrated by a segment of a circle, the chord representing the river Nug, a branch of the Conway, with Telford's Holyhead road running parallel, forming the southern boundary, and indicating the most habitable portion of the parish; while the arc would denote the limit of the mountainous and unin-

[2] *Isaled* (below lake Aled), is distinguished from Uwch Aled (above Aled), a common way of distinguishing adjacent divisions, thus Uwchdulas, Isdulas, Uwchgwyrfai, Isgwyrfai. *Uwchymynydd* is a common term for any upland. The ancient name of the hundred was Rhufoniawg, containing the commots of Uwch Aled and Isaled.

Hywel Dda had divided Wales into counties and hundreds, which were subsequently subdivided into commots. Edward I., by the Statutes of Rhuddlan, A.D. 1283, made a redistribution of the Principality into counties, hundreds and commots, retaining the ancient boundaries of the two last. The commots were again partitioned into manors. The Principality, after the death of Roderick the Great, had consisted of three provinces, Gwynedd, Powys and Dyfed, or Deheubarth. Gwynedd, or North Wales, was divided into four parts, Môn, Arfon, Meirionydd and Perfeddwlad (the interior, now Denbighshire). The last contained five hundreds, Rhufoniawg, Ystrad, Rhos, Dyffryn Clwyd, and Tegengl. These hundreds were again divided each into two or three commots.

By 27 Henry VIII. c. 26, five new counties were created, among which was Denbigh, by a new allotment of the lordships of the Marches.

habited part, consisting of sheepwalks and upland pastures.

The parish contains, of arable land, 1800 acres; of pasture enclosed, 2344 acres; of sheepwalks and mountain, 4000; total, 8144 acres. The number of inhabited houses is about 80. The population, in 1801, was 378; in 1811, 500; in 1841, 611; in 1851, 561; showing a decrease of 50 since the last census. The population varies with the supply of work; for instance, immediately after the hay harvest here, many labourers go to the early corn harvest in the lowlands, and return in time for their own later harvest; so that the decrease might be accounted for by the supposition that each census was not taken at the same time of the year.

The name formerly in common use for the village of Pentrevoelas, was Pentre'r fidog, (Bidawg, dirk, rapier,) a name still used in the records of the Court Leet. Why the village was so called is difficult to ascertain. The number of houses in the village is seventeen. The place, considering its size, is perhaps unexampled for the number and variety of crafts and vocations exercised therein. They amount to thirty-seven, assigning of course to some individuals various employments and duties.[3] The inhabitants of the parish are, with the

[3] The number of callings in the village is thus humourously set forth in the Magazine of the Reading Society:—

Yn Mhentref y Foelas, drefn addas, mae rhi
Y Galwedigaethau yn ddeugain ond tri.
Cariadus a happus cydfywiant yn glau,
Er nad yw'r annedd-dai ond pymtheg a dau,
Mae *Siopwr*, a *Thafarnwr* i deithiwr ar dro,
Dilladwr, a *Ffarmwr*, *Cyfrwywr*, a *Go'*;
Llafurwr, a *Chraswr*, ac *Eilliwr* i'r taer,
Melinydd, a *Chlochydd*, a chelfydd yw'r *Saer*;
Pregethwr, *Llyfr-rwymwr*, a *Garddwr* y sydd,
Turner, a *Nailer*, *Postmaster*, a *Chrydd*,
Ffarier, a *Barcer*, a *Chowper* wrth law,
Offeiriad, a *Meddyg*, wr diddig rhag braw.
Gwniadwraig, a *Phobwraig*, a *Lliw-wraig* ddifêth,
Papurwr, a *Phaintiwr* a'i law at bob peth;
Watchmaker, *Bellhanger*, ac *Ostler* a gawn,
Schoolmaster, a *Butcher*, wna'r nifer yn iawn.

exception of the villagers, nearly all farmers and farm labourers, there being neither mines, quarries, nor manufactures of any kind to supply employment in the parish or immediate neighbourhood. The soil[4] is best adapted for pasturing cattle and sheep; the latter, of which there are 800 or 1000 on some farms, are of the true mountain breed, and are allowed the run of the fields from November to the middle of April, when they are driven up to the mountain pastures. Thus, without careful enclosing, it is impossible to grow clover and artificial grasses, or to pursue a systematic rotation of crops. It was the custom to rear a larger number of cattle than the quantity and the quality of food warranted; the breed, consequently, is on many farms small, stunted, and difficult to sell; but

Rhag cynnen a chroesni, er mwyn cadw trefn,
Wele *Ustus o heddwch* a *Cwnstabl* wrth gefn,
Ac er gwneud gorpheniad portreiad pur hardd,
Mae Cymdeithas lenyddol i'r bobl a—*Bardd.*

The "genus irritabile vatum," will be gratified to find their poetical pursuits classed among the useful callings.

[4] The following is from the text of Mr. Camden, speaking of this part of Denbighshire:—"Towards the West 'tis but thinly inhabited, and swells pretty much with bare & craggy hills; but the diligence & industry of the husbandmen hath long since begun to conquer the bareness of the land. For having pared off the surface of the earth into thin clods or turfs, they pile them up in heaps & burn them to ashes; which being afterwards scattered on the land does so enrich it that its scarce credible what quantities of Rye it produces. Nor is this method any late invention, but very ancient, as appears out of Virgil and Horace."

Paring and burning is still much practised, and is the usual method of cultivating, in the first instance, spots inclosed from the mountains. Mr. Camden appears to ascribe to the Welsh the revival of this ancient custom; or rather, perhaps, the preservation of that which had been taught their ancestors during the domination of the Romans.

Above a hundred years later, the following account is given of this particular locality:—"On some parts of the Hiraethog hills in Denbighshire, no grain is sown but the hardy oat; of which whole fields may be seen, on some years, as green as a leek in the month of October, and not likely to ripen at all."—(Cathrall's *Wales.*) This was strictly true in former years, but early sowing and improved tillage, particularly the increased use of lime, have of late years insured full and seasonable crops.

farmers now, in general, find it their interest to keep fewer cattle, but those of a larger and improved breed. Some of the neighbouring farms were formerly noted for their fine cattle of the old, hardy, black breed; this breed is again getting into request with drovers, but it is to be feared that it has been very much, if not irreparably, deteriorated, by the injudicious admixture of tender foreign blood.

The soil is particularly suited for growing oats, which form the principal corn crop, and of which a considerable quantity is raised for consumption and sale. The staple food of the inhabitants is oatmeal, in its various modes of preparation, and buttermilk. Barley and wheat are grown on favourable spots, in small quantities, but not with much advantage, the lateness of the seasons rendering these crops precarious. Earlier sowing has of late years been practised with manifest success. Turnips thrive even in the highest parts, and there is a growing appreciation of their value with straw as winter fodder, and an increased use of them. The whole parish, with the exception of two farms, belongs to W. G. Wynne, Esq., of the ancient house of Voelas. The land is let at a moderate rent, the tithes and poor rates are low,[5] while the proximity of the mountains renders the expense of keeping sheep trifling. Sheep form the most steady and remunerative part of the farming stock. Oats generally maintain good prices here, owing, perhaps, to the large demands of the innkeepers in spring and summer. Thus the value of upland farms seems but little affected by the fluctuations of the corn market, and the farmers, on the whole, appear to enjoy a fair amount of comfort and prosperity.

The name Voelas (Y foel lâs, green hill[6]) is derived

[5] The poor rate in 1851 was 2s. 3d. on the pound on a rateable value about thirty per cent. below the rack rent. The tithe does not average above 1s. 6d. per acre.

[6] *Glâs*, an epithet very frequently found in the composition of local names. Thus Pantglas, Rhiwlas, Glasfryn, Glascwm, Glascoed, Dulas, &c. The term *gwyrdd*, which at the present day indicates

from an ancient tumulus or mound, partly natural, partly artificial, near the site of the old mansion of Voelas. This mound is of greater size than any of the same character that I have seen, except perhaps the eminence that gives its English and Welsh name to Mold.[7] The original hill was isolated, and of a gravelly nature, with a brook skirting the base. Of this advantage was taken to form a stronghold by surrounding it with two lines of ditches and ramparts one above the other; which still remain, except on the east side, where a large part of the mount has slipped down, evidently undermined by the flooding of the brook at some distant time. The brook now flows at some distance from its east side. It is covered with old trees up to the top, forming a well stocked rookery. Mr. Pennant affirms it to be the site of a Welsh castlet,[8] destroyed by Llewelyn ap Iorwerth, who subsequently granted this, with many other estates, to the Cistercian Abbey of Conway. Llywarch ap Llewelyn, generally known as Prydydd y Moch, was cotemporary with, and laureate bard to, Llewelyn, and he thus refers to the conquest of Voelas, among other achievements of that prince:—

green, is seldom, or perhaps never used in such combinations as the above except in Y Werddon, while *glas* is now generally applied to blue, in contradistinction to gwyrdd, green. Can the former be *cæruleus*, sky-blue; the latter, *glaucus*, sea-blue? *Gwy*, water, fluid. Thus, gwydd, gwylan, hwyaden, water-birds; gwymon, sea-weed.

[7] Gwydd-grug, a conspicuous mount; translated *Mons altus*, abbreviated, Mold.

[8] These artificial eminences, so common in Wales, are supposed to have been of Roman origin, built for the transmission of information, for securing the passes to the sea, and for keeping the natives in subjection. The Welsh, in after times, took advantage of these and other works of the same nature. They form a chain of forts under the various names of Caer, Moel, Tommen, Crug, Dinas, Castell. Tommen y Bala and Tommen y mur, near Ffestiniog, were of this character, and obviously outposts upon the Roman roads. These roads may still be traced under the various names of Ffordd Elen, Llwybr Elen, Sarn Elen, &c. One branch, called Llwybr Elen occurs on the borders of this parish, though quite overgrown with sward and heath.

"A Dinbych wrthrych orthorryant—ar fil
Ar Voelas a Gronant;
A dinas Emreis amrygant,
Amrygyr Newenhyr naw nant,
A chaer yn Arvon ————"

"And they overthrew Denbigh, conspicuous object;
And thousands in Voelas and Gronant;
And the fort of Emrys, surrounded with a wall;
They make an onset on Newenhir, famed for its nine streams,
And Caernarvon ————"—*Myv. Arch.* i. 299.

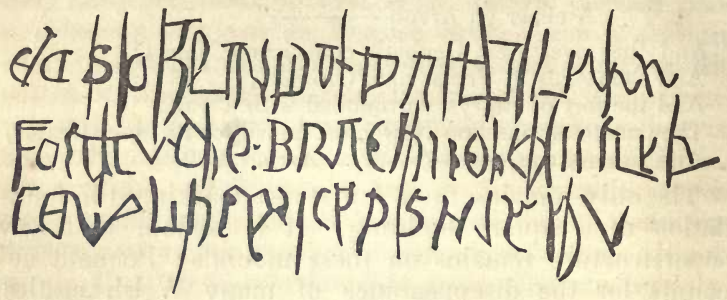
The only remains are a few stones marking the foundation of a square building. It is seldom that any superstructure remains on these mounds; Pennant accounts for the disappearance of many Welsh castles, whose names are preserved in history, by supposing them to have been built of wood, as some castles in Scotland were as late as A.D. 1228.—(Vol i. 404.)

Scarcely half a mile distant from the above, and close by the village, is an extensive eminence called Y Gaer fawr (castrum), on the side of which is a spot known as Y Gaer bach. Whether these names were applicable to a greater and lesser entrenchment once existing, or meant to distinguish two adjacent tenements upon this hill, is not easily determined. I incline to the latter supposition. The hill is cultivated to its summit, on which are several farm buildings; all traces of entrenchments around the top have thus been obliterated; but around the north-west base, near the river, lines of ancient earthworks may be distinctly traced.[9] It is possible that the Moel, or fortified mount, was an outpost or signal tower to this caer, or fortress; thus, near Northop, there is a fortified post called Moel y Gaer.

Not far from the mount at Voelas, and behind the present dwelling-houses, stands a stone pillar, rough and unhammered, about eight feet high, two feet broad, and

[9] On the south side of this eminence may be seen, in good repair, a portion of the original Bangor and Shrewsbury road formed by the patriotic Lord Penrhyn. He was the first to pierce the pass of Nant Ffrancon; Mr. Telford's road being rather an improvement upon Lord Penrhyn's, than a new route through a fresh district.

one foot thick, with an inscription of which the following is a copy taken from a rubbing, added to several inspections :—



"Mr. Llwyd confesses the inscription to be very obscure, part in Latin and part in Welsh. The last line says Levelinus princeps hic humatus, which, if meant of any of the actual princes of Wales, must mean Llewelyn ap Sytsyllt, (slain 1021,) he being the only one of the three of the name of Llewelyn of whose place of interment we are ignorant." Mr. Pennant here speaks of Mr. Edward Llwyd, the annotator to Camden, a letter of whom, previously unpublished, appears in the *Cambrian Quarterly*, vol. iii. p. 212, dated March 3, 1691, in which he inquires of an unnamed correspondent, "Are there any of those pillars now to be seen at Y Voelass which Mr. Camden mentions to have strange characters upon them?" The characters are from three-quarters of an inch to an inch long, and clumsily executed; besides, they appear to have been tampered with, and the stone has been scored in the direction of the letters, as shown in the *fac-simile;* still the words LEWELINI PRICEPS may be traced in the last line, and HIC HU . . . with some help of the imagination. The further progress of the artist appears to have been interrupted by a flaw in the stone. Of "the pillars" standing in Camden's time, this alone remains. Previous to about 1790, it stood by a gate, called Y Gât werdd, leading from the turnpike road to the Old Hall. From thence it was removed to the centre of the shrubbery. The other

pillars have long ago been converted, probably, into gate-posts.

In Camden's *Britannia*, published in English in 1695, is a copy of the above inscription, obtained from Mr. Griffith Jones, schoolmaster, Llanrwst, who probably is the correspondent from whom Mr. Edward Llwyd seeks information in the letter above quoted. Mr. Camden says, "Amongst these hills is a place called Kerrig y druidion or Druid stones, and at Voelas there are some small pillars, inscribed with strange letters which some suspect to be the characters used by the Druids." Upon this the annotator observes, "I doubt not but our author has excited the curiosity of most lovers of antiquity in mentioning small pillars inscribed with strange characters, supposed to be those used by the Druids. But, if the following inscription be one of those he meant, 'twill scarce be allowed to be half so old as their time.

"This inscription is so obscure and different from all I have seen elsewhere, that it seems scarce intelligible. However, I shall take the liberty of offering my thoughts.

EGO JOH DE TIN I DYLEV KUHELI LEUAV
FFORD CUDVE BRAECH I KOED EMRIS
LEWELI OP PRICEPS HIC HU . .

"According to modern orthography,—

EGO JOHANNES DE TYN Y DYLAU GWYDHELEN LEUAF
[AR] FFORDD GYDDFAU BRAICH Y COED EMRIS
LEVELINUS OPTIMUS PRINCEPS HIC HU . .

"The meaning whereof is, That one John of the house of Dyleu Gwydhelen, &c., on the road of Ambrose wood, erected this monument to the memory of the excellent Prince Llewelyn. But who this Llewelyn was I must leave to be determined by others. If any of the three princes of that name recorded in the annals of Wales, it must be the first, or Llewelyn ap Sitsyllt, who was slain, but where is not mentioned, by Howell and Meredydd, the sons of Edwyn, in the year 1021. For we find that Llewelyn ap Iorwerth was honourably buried in the

Abbey of Conway, anno 1240, and that Llewelyn ap Gruffydd, the last prince of Wales of the British race, was slain near Bualht, in Brecknockshire, so that his body was in all likelyhood interr'd somewhere in that country, tho' his head was fixt on the Tower of London."

A little observation of the engraving itself would suffice to convince any one that the above reading is not correct. It is to be observed that HIC HU*matus* is Mr. Pennant's own version. That word is, I believe, very uncommon in sepulchral inscriptions; SEPULTUS, or rather JACET, would more probably have been used here. The copy, however, clearly proves, that the inscription has in no way been defaced within the last 160 years; but it had been injured previously, for the lines scored downwards were there when Mr. Llwyd's copy was taken, and were mistaken, in more than one instance, for letters.

The notion of Mr. Llwyd, adopted by Mr. Pennant, that Llewelyn ap Sitsyllt was here buried, is founded upon the supposition that the place of burial of that prince was unknown, coupled with the name of a prince Llewelyn in the inscription. But the chronicle called Brut Ieuan Brechfa says that Llewelyn ap Sitsyllt was slain at Caermarthen.—(Price's *Hanes Cymru*, p. 432.) He could not therefore have been buried here, unless we adopt the improbable supposition that the body of this *Silurian* prince was carried from Caermarthen for burial at this spot.

But the words LEVELINUS PRINCEPS appear distinctly in the Voelas inscription in connexion with some unknown event worthy of particular commemoration at that place. Perhaps another conjecture may be hazarded as to the object of the pillar and its inscription.

We find that Ardudwy in Merionethshire, and Nan-Conwy (the vale of Conway), were the patrimonial estates of Iorwerth Drwyndwn, father of Llewelyn the Great. *Nan-Conwy* no doubt included Voelas, like Dolwyddelan, as being both contiguous thereto. Upon the death of his father, Owen Gwynedd, A.D. 1169,

Iorwerth was incapable of assuming the sovereignty by reason of the mutilation of his countenance. He thereupon retired to his castle of Dolwyddelan, while his son Llewelyn was yet too young to vindicate his rights against his usurping uncles, Hywel and Davydd. (Price's *Hanes Cymru*, pp. 582, 599.) Meanwhile one Cadwaladr ap Owen had seized Nan-Conwy, as well as Rhufoniawg, about the year 1187; and perhaps the destruction of Voelas, recorded by Prydydd y Moch, may have been the recovery by Llewelyn of his plundered estate by force of arms. The inscription may have referred to such an event; or it may have been commemorative of his subsequent grant of this estate, amongst several others, to the use of Conway Abbey, "in honour of the blessed Virgin and all the Saints." Thus a stone was erected on the land given by Cadvan to St. Beuno, at Celynog (Clynog), to attest the appropriation thereof to holy uses. (Rowland's *Antiquitates Parochiales*, in *Archæologia Cambrensis.*)

A fac-simile of this inscription is given in Dr. Jones' *History of Wales*, with the following reading, IOGO BRENIN EDWALI FIL. EINION FOREDDYD ET RODERIC ET EDWIN FIL. OWELI OPTIMI PRINCIPIS HIC PUGNAVIT. King Iago, the son of Edwal, in this place fought Einion, Meredydd, Roderic and Edwin, the sons of Howel the Good.

This copy somewhat resembles that in Camden, and does not represent the original with much accuracy. The inscription is accounted for by stating that on the death of Hywel Dda, A.D. 948, Ieuaf and Iago, sons of Edwal Foel, succeeded to the sovereignty of Gwynedd, while the sons of Hywel Dda took possession of South Wales. After some fighting in that country, the sons of Hywel invaded North Wales, and were defeated in a battle at Foelas. "The inscription on the stone at Foelas is in commemoration of this battle. The omission of the name of Ieuaf in the inscription was owing to the tyrannical disposition of Iago, who considered Ieuaf as a cypher."—*History of Wales*, by John Jones, LL.D., p. 53.

It would seem a mere conjecture of the author that the above battle took place at Voelas, to give colour to his reading of the inscription; while, again, the fac-simile, as represented, is a good deal distorted, in order to corroborate that preconceived notion. Nevertheless, this version appears to have been the most *plausible* and ingenious that has been attempted, notwithstanding the conjectural addition of the last letters in PUG*navit*, and its questionable idiom.[1]

All that the Welsh Chronicles say is, that a battle was fought on the river Conway between Ifan or Ieuaf and Iago, sons of Edwal Foel, and the sons of Hywel Dda, who, according to Powell, were called Owen, Rhun, Rhodri and Edwyn. The last was slain in the battle, together with a great number of others on each side.

"Ac ar ol hyn, sef yn 952, Owain ap Hywel Dda a ddug gad hyd yn Ngwynedd ac yno bu *waith Aberconwy* mewn lle a elwid Gurgustu (Llanrwst, meddylia rhai) lle y bu lladfa fawr iawn o bob tu."—Price's *Hanes Cymru*, p. 410.[2]

(To be continued.)

[1] I have not seen Daines Barrington's copy and reading. Mr. Westwood, who inspected the stone, said it was far from correct; he pronounced the inscription not to be of the old type, and he supposed, by the form of the letters, that it was not earlier than the twelfth century. It will be observed that the date assigned by Dr. Jones to the event supposed to be recorded is A.D. 948.

[2] It would appear that the line of road from Oswestry by Corwen, Cerrigydrudion, Pentrevoelas, Caer-rhun, (Conovium,) by Bwlchyddenfaen to Aber, frequently formed the line of march of troops whether for invasion or defence. It is marked by several remains of military works, and has witnessed many conflicts. The victory of Llewelyn at Voelas has been noticed; Gwalchmai records an action at Maesygarnedd near Capel Garmon, and another at Craig Gwydir. Llangwm, near Cerrigydrudion was the scene of a bloody battle, decisive of the sovereignty of Gwynedd, A.D. 992. Henry II. led his last expedition this way, and at Corwen the *combined* Welsh chiefs (a solitary instance in our national history!) mustered their forces to oppose him, A.D. 1165. Edward I. dates some of his proclamations from Llangwm Dinmael; he was at Llangernyw in October, 1282, and at Dolwyddelan, after completing his conquest, in May, 1283. During the revolt of Glyndwr and the Wars of the

Carnedd enclosing a Cromlech at Capel Garmon.

CARNEDD ENCLOSING A CROMLECH AT CAPEL GARMON.

The attention with which our forefathers regarded their carneddau is indicated by the number and variety of names into the composition of which that word enters;—frequently with the local prefix of Tre, Maes, Bryn, Bwlch, Pen, &c.; sometimes with the descriptive epithet, such as Goch, Lwyd, Wen; or commemorative, as Llewelyn, Davydd, Angharad, Y filiast, and even in one case within my observation, Y *witch*.

I have not seen, nor heard of, any published account of the relic under notice, which is my reason for attempting a description of it. I presume it could not have escaped the observation of the Ordnance Surveyors. It is situated about half a mile south-east of the village of Capel Garmon, a few miles from Llanrwst, upon a farm called Ty 'n y coed, the property of C. W. G. Wynne, Esq., of Voelas. Contiguous to this farm is Maes y garnedd, (Barrow plain,) extending within a short distance of the monument from which it derives its name; and the obvious conclusion is that Ty 'n y coed, at some distant period, formed part of Maes y garnedd, from which it was subsequently severed and made a distinct tenement.

The locality consists of a series of small plains or glades, chiefly turbary, interspersed with rocky hillocks covered with oak, presenting scenes of singular variety and beauty; while the panorama of the Caernarvonshire hills, which this spot exhibits, can scarcely be surpassed in magnificence.

Roses, Nan-Conwy suffered terribly, and Hiraethog hills were the scene of incessant conflicts. Even so late as the Civil Wars between Charles I. and the Parliament, it would appear that armed forces were led this way, and that they left about Cerniogau traces of skirmishes.

Garthmaelog is half way between Llanrwst and Conway, close by the Roman Conovium; can it be the scene of the defeat of the Saxons in Rhodri Molwynog's reign, known as *Gwaith Garthmaelog?*

Four miles further is *Cymrhyd*, where the Saxons were overthrown by Anarawd in the battle called *Dial Rhodri*, Rhodri's avenging, A.D. 880.

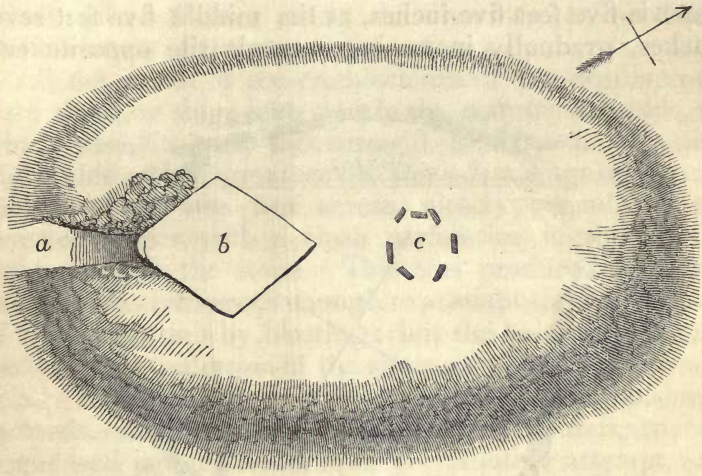
This tumulus affords a striking verification of an observation made in the *Archæologia Cambrensis*, No. IX., p. 5. "The tumulus may now be suspected generally to contain either a cistvaen, or else a cromlech, with a covered passage leading to it; that is to say, if it be not a tumulus hastily thrown up on a battle field." This is further corroborated by the name of the field in which the cromlech lies, namely Cae'r *Ogof*, (Cave-field,) and the monument is known by the name Ogof. A triple cromlech near Dolbenmaen, called Coetan Arthur, occurs in a field called Bryn yr *Ogof*. This consideration might also account for certain spots having the word Ogof still attached to their names, where no cave or cellar now exists.

I could not convey a better general notion of this monument than by referring the reader to the description of the disinterred cromlech at Bryncelli ddu, (*Archæologia Cambrensis*, No. V. p. 1,) with the difference that, in this case, the incumbent heap has only been *half* removed, leaving to future antiquarians a fine specimen of an ancient sepulchre in good preservation. I would hazard a passing conjecture that the Cerrig y drudion cells, about which so much is said in Camden's *Britannia*, were only cistveini stripped of their carneddau, particularly inasmuch as Cerrigydrudion means *stones of the daring* ones, or heroes.[1] Edward Llwyd's spelling is *drudion;* and he receives the usual but solitary interpretation, viz., *Druid*-stones, with hesitation, and only because, as he avows, he found no other signification assigned to the word.

The leading outline of the Capel Garmon tumulus is elliptical; its greatest diameter at the base being about twenty yards, its least thirteen yards. It has been reduced in size within existing memory, by using the stones for building walls. It is mostly covered with soil, upon which trees and brushwood are growing. Level with the

[1] "Draig Mon mor *drud* ei eissillud yn aer."
Mona's chief his sons how *daring* in battle.
Gwalchmai's Ode to Owain Gwynedd.—Tegid's translation.

surface of the ground is the denuded roof of the sepulchre, a flat slab of marvellous size and symmetry. Its form is a rhomboid, or nearly lozenge shaped; its length is fourteen feet seven inches, its breadth twelve feet two



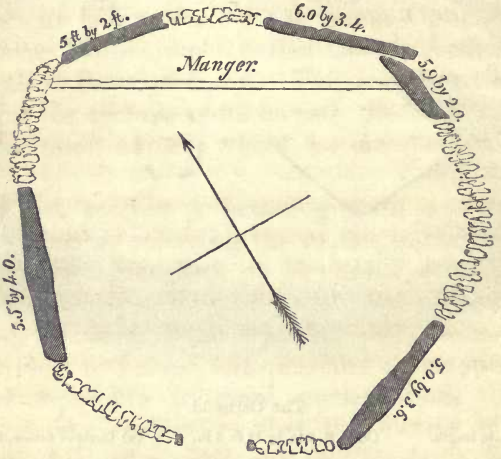
The Carnedd.

(a) Lane 12 ft. in length. (b) 14 ft. 7 in. by 12 ft. 2 in. (c) Circle of Stones, 6 ft. in diameter.

inches, or diagonally across, twelve feet six inches, exceeding, I apprehend, in superficial measure, any cromlech in Wales. Its average thickness may be about fifteen inches. Under one end, or apex, is the entrance to the chamber, pointing south-west; opposite the other apex, at a distance of eight feet, is a regular circle, two yards in diameter, composed of seven stones about two feet out of the ground, at unequal distances from each other, as if some had been removed. They appear too small and low to have sustained a cromlech. A line drawn in a north-east direction lengthways over the large slab, from the point above the doorway, would intersect this circle. There are no other traces of systematic arrangement outside the mound.

A deep lane, four yards long, which in all probability was once a covered way, leads to the entrance of the

chamber. This has been converted into a stable by a former tenant, provided with a framed door, near which is a small square window, and opposite the door is a stone manger. Its shape inclines to an irregular pentagon, of which the entrance forms one side. Its height at the door is five feet five inches, at the middle five feet seven inches, gradually increasing towards the opposite end.



The Cromlech.

Its greatest length inside is eleven feet, breadth eight feet six inches. The supporting stones, which in part form the walls of the stable, are five in number, and measure respectively 5 feet by 4 feet; 5 feet by 2 feet; 6 feet by 3 feet 4 inches; 5 feet 9 inches by 2 feet; and 5 feet by 3 feet 6 inches. They stand at irregular distances, and the intervening spaces have been built up with a wall of small stones, some of which, by their antiquated greenish colour, seem composed of a broken portion of the monument. The floor has been paved, in the course of which it is likely that some of the supporters subsided, for the cromlech does not rest equally on all. They appear to have been otherwise disturbed from their original position, and one may have been lost. Still, so neatly and

free from damage, on the whole, has the conversion been effected, from the mausoleum of a hero to a stable for colts, that no one would wish the work undone, nor the integrity of the structure better secured. The only thing wanting is a close fence around the whole, with injunctions against further using the chamber, or touching another stone of the carnedd.

All the stones of the cromlech are of the argillaceous slaty slabs or flags with which the country abounds, of which also, in part, the carnedd is formed. On the under side of the great cover stone is a singular round cavity, about two feet across, closely resembling an inverted saucer, with a clean perforation in the middle right through the stone. This was produced by some one who was barbarous enough to attempt the destruction of this noble slab by blasting; but the hole being bored too deep, the underside of the stone gave way, the laminæ being forced out in concentric circles, diminishing upwards, and presenting an object that, if unexplained, might well perplex an antiquary. Another attempt was made, but the hole being too shallow, the blast blew up the charge without injuring the stone. Some person has very lately been trying his pick upon the edge of the cromlech.

There are no objects in immediate proximity presenting any antiquarian interest. On an eminence, a short distance off, an enormous boulder of conglomerate draws attention, but on being approached, it presents no appearances worthy of note.

Two miles to the north-east, on the summit of a bare hill, is Garneddwen, which, within living memory, was an immense pile of stones. In Llewelyn ap Iorwerth's grant of Voelas to the Abbey of Conway, it is noted as one of the landmarks, under the name of Carnedrun, as usually read. About the year 1803, most of the stones were carried off for mountain walls under an Enclosure Act. The resting places of the dead were thereby here exposed, and were found to be the usual cells or cistvaens containing bones. In one of them was found a

piece of round dark coloured glass, about seven inches in diameter and two and a half inches thick, which after being used by boys as a plaything, was at length destroyed. No other curiosities were found.

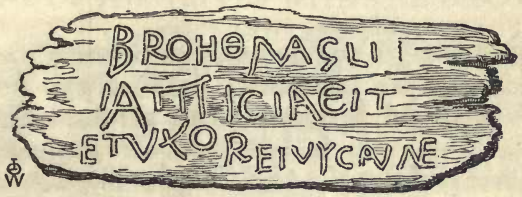
Near Garneddwen stands the fragment of a maenhir, with the debris of some former structure around it, which was swept away, like the heap at Garneddwen, and for a similar purpose. At the same time a piece was blasted off the side of the maen, but its destruction was for a while averted. In that state, with the broken fragment at its base, stood this interesting monument in the autumn of 1850, when I first saw it. Shortly afterwards it was blasted and thrown down, from mere wantonness, by a Vandal living at Bryn y garnedd. Such barbarities well merit those indignant terms of reprobation which Carnhuanawc, in his native tongue, eloquently applies to similar violations elsewhere. (*Hanes Cymru*, p. 35.) The well known name of this stone was Maen pebyll, (stone of tabernacles or tents,) possibly so named to commemorate some gathering, whether of a peaceful or a warlike nature.

A mile south of the cromlech is Dinas, a high rock overhanging Telford's road, and commanding the junction of Penmachno and Dolwyddelan vales with that of the Conway. It is of nature's own scarping, and required no aids of art to render it impregnable. The geological structure of this rock, and its insulated character, would, if I mistake not, interest the student of that department of science.

At the foot of this rock, in May, 1852, a poor man, who was cutting turf for fuel, discovered a curious iron relic, which has as yet puzzled the attempts made to explain its uses. It is apparently an ornamental stand, two feet ten inches long, and two feet six inches high; the execution indicates considerable taste and skill. Not far off is Carreg y lleon, Rock of the Legion, suggestive of the Roman domination.

Four miles off were discovered the Tre beddau graves, in one of which was found the Brochmael stone, and

near which lies the eminence called Y Gaer fawr, with its outpost, Yr hen Foel, which gives name to the mansion and parish of Voelas. Close by is the pillar, with its inscription, which has baffled palæologists from Camden downwards.



Stone of Brochmael.

Speaking of the Brochmael inscription, there is a summary of the various readings of it, five in number, by Mr. Westwood, in the *Archæologia Cambrensis*, No. V. p. 30. To these might have been added a sixth, from *Goleuad Cymry*, vol. i. p. 351, ii. p. 117. That gentleman then gives his own interpretation of the ambiguous characters commencing the second line,

BROHOMAGLI (*corpus* scil.)
IAM IC IACIT
ET VXOR EIVS CANNE
Jam hic jacet, &c.

But is this last solution more satisfactory than the others? It certainly is quite contrary to the *genius* of the Latin and Welsh languages. How would it look translated into Welsh or English? Mr. Westwood himself admits that it is also quite against usage. Will one who is no palæologist be allowed to add a conjecture? I have inspected the inscription a score of times, and I have always been impressed with the notion that the controverted characters are nothing but the workman's blunder. They were intended for IACIT, the letters IA being exact counterparts of those which are repeated, but the C being left out, the word became IAIT. The engraver rectified the mistake by adding the word in a more correct shape and prefixing

the word HIC, but without obliterating his blunder. As some excuse for my temerity, I may add that Mr. Westwood himself has, in this very inscription, found an **e** "doubtless mistaken by the ignorant stonecutter for a **c**," and has pointed out a similar blunder in the

Turpillian Inscription.

Turpillian inscription. Another antiquary, describing an inscription near Monmouth, suggests that the artist had begun to cut a word, leaving out two letters, but recollecting himself altered the characters. *Archæologia Cambrensis*, vol. ii. pp. 25, 80. There was but one skeleton, and that of a very tall man, in the cistvaen, as I was informed by one of the labourers who discovered and opened it.

E.

Pentrevoelas, July, 1853.

GEOLOGY.

HARMONY OF THE TRIADS WITH THE DISCOVERIES OF GEOLOGY.

THE more our national memorials are sifted and examined, the more they seem to stand the test of criticism. As an example, we may notice the singular support which the discoveries of geology lend to the statement of the Triads relative to the primeval occupation of the island.

In the First Triad, Third Series, (*Myv. Arch.* vol ii. p. 57,) we read,—"No one has any right to it [the Isle of Britain] but the tribe of the Cymry, for they first settled in it; and before that time no persons lived therein, but it was full of *bears*, *wolves*, *beavers*, and *bannog oxen*."

Such is the language of bardic tradition. It does not seem to have been present to the mind of Wilson, yet that learned writer enumerates the same animals, and nearly in the same order, in the catalogue of such as are indicated by geology to have existed in this country from the earliest times.

After noticing the primeval existence of the *Megaceros Hibernicus*, the *Bos primigenius*, the *Bison priscus*, and the *Ursus spelæus*, as proved by the researches of men of science, the eminent author of the *Prehistoric Annals of Scotland* observes:—"To these native animals may be added the horse, the roe-buck, the red deer, the wild boar, the *brown bear*, the *wolf*, and the *beaver*, all of which have undoubtedly existed as wild animals in this country, and been gradually domesticated or extirpated by man."—p. 23.

The *ych bannog*, which literally signifies either a large or horned ox, is obviously not excluded from the list of primeval animals, but where in the order of the *Bovidæ* it should be placed is not so clear. The great fossil ox

(Bos primigenius) is very frequently found in the island; the skull of one discovered in Roxburghshire, and exhibited now in the Scottish Antiquarian Museum, measures twenty-eight inches in length. Mr. Wood refers to the discovery of the skull and horns of the great Urus in a tumulus on the Wiltshire Downs, along with the bones of deer and boars, and fragments of native pottery, in proof of the existence in this country originally of a "very large race of *taurine* oxen, although most probably entirely destroyed by the aboriginal inhabitants before the invasion of Britain by Cæsar." There was also a smaller primitive wild species, the *Bos longifrons*, which appears to have become extinct soon after the time of the Roman invasion (pp. 23, 24). The *ych bannog* was in all probability one of the three, the *Bison priscus*, the *Bos primigenius*, or the *Bos longifrons*. Perhaps, indeed, the prominence suggested by the epithet *bannog* ought to identify it with the second, the *Bos primigenius*.

The arrival of the Cymry in Britain happened, according to a document entitled "Oral Tradition and Chronology," about 1788 years before the Christian era. Another, called the "Roll of Tradition and Chronology," places the event about 170 years later. In either case the date must be considered early, and it is corroborated by several facts and circumstances, which it would be unnecessary here to mention. What we wish to notice is, that such an early date, however, would not be beyond the era of the animals enumerated in the Triad. Let us take the beaver for instance, which is now extinct in the island, though we know that it existed as a living species down to the twelfth century. What must be the age of those remains of the beaver which were found in the Newbury peat valley, twenty feet below the present surface? They were associated also with the remains of the wolf! Surely 3600 years would scarcely be sufficient for the growth of such a superstratum of bog?

The very early existence of the *beaver*, as well as of the *bannog oxen*, in the island, or at any rate their classification among the primeval animals of the creation, is

moreover implied in another Triad, (97,) where we are informed that "the *bannog oxen* of Hu Gadarn drew the *beaver* out of the lake of waters, so that the lake burst no more,"—evidently an allusion to the deluge.

J. W. ab Ithel.

GOLD MINES IN WALES.

The gold mines in the neighbourhood of Dolgellau are progressing favourably, and, if report speaks correctly, there appears to be an inexhaustible store of gold in the mountains.

The investigation into the various discoveries of gold in gossan and mundic proceeds with increasing interest and energy. The following extract from the *Mining Journal* of the 5th of January last is worth recording:—

Craigwen, 190 lbs. quartz, yielding 3 dwt. 1 grain, equal to 2 oz. 4 gr. per ton.

Dinas Great Consols, 2½ cwt. sulphur, yielding 4 dwt. 18 gr., equal to 1 oz. 18 dwt. per ton. (This experiment corroborates the result of former tests.)

Merioneth, 124 lbs. quartz, yielding a trace.

The following experiments have been made by Mr. Perkes' concentrated conical machine:—

A Welsh mine, private, 1¾ oz. per ton.
A Welsh mine, ditto, 6½ ditto.
A Welsh mine, ditto, 2 ditto.
A Welsh mine, ditto, 1½ ditto.

HISTORY.

THE TRADITIONARY ANNALS OF THE CYMRY.

Chapter I.

THE CREATION AND THE DELUGE.

It does not appear that the Cymry resorted to any artificial means for the purpose of preserving the record of events prior to their arrival in Britain. Until that epoch of their history, then, all their knowledge of physical and political occurrences, as well as of religious doctrines, must have descended colloquially from father to son. This, indeed, was the earliest and most general practice of the east, and it is to it, no doubt, that the patriarch Job refers when he says, "I will show thee, hear me; and that which I have seen will I declare, which wise men have told from their fathers (and have not hid it), unto whom alone the earth was given."[1] Nor would the memory stand in need of adventitious aid when the human family dwelt together, and the years of man extended over a long period of time, and the prominent features of history were comparatively few in number. But the case was altered subsequently to the general dispersion, when verse, the voice conventional, and the coelbren, were by our ancestors successively and additionally adopted, and gradually improved according to the exigencies of the times. The primeval traditions, moreover, ere they became corrupted to any great extent, were remodelled and incorporated into the new forms, and by means thereof have thus reached us.

The traditionary annals of the Cymry extend back to the remotest period, even to the creation of the universe, which event is thus described:—

"God, when there was in life and existence none but Himself,

[1] Job xv. 17, 18, 19. See also c. viii. 8, 9, 10.

pronounced His name, and co-instantaneously with the word, all being and animation gave a shout of joy in the most perfect and melodious manner that ever was heard in the strain of that vocalization. And co-instantaneously with the sound was light, and in the light the form of the name, in three voices thrice uttered, pronounced together at the same instant; and in the vision were three forms, and they were the hue and form of light; and united with the sound and hue and form of that utterance were the three first letters, and from a combination of their three sounds were formed all other sounds of letters. And it was Menw Hen ap y Teirgwaedd that heard the sound, and first reduced into form the vocalization of God's name; but others affirm that it was Einigan Gawr who first made a letter, and that it was the form of the name of God, when he found himself alive and existing co-simultaneously and co-instantaneously with the utterance."[2]

"The announcement of the Divine name is the first event traditionally preserved, and it occurred as follows:—

"God, in vocalizing His name, said /I\, and, with the word, all worlds and animations sprang co-instantaneously to being and life from their non-existence; shouting in extacy of joy /I\, and thus repeating the name of the Deity. Still and small was that melodiously sounding voice (*i. e.* the Divine utterance), which will never be equalled again until God shall renovate every pre-existence from the mortality entailed on it by sin, by revocalizing that name, from the primary utterance of which emanated all lays and melodies, whether of the voice or of stringed instruments; and also all the joys, extacies, beings, vitalities, felicities, origins and descents appertaining to existence and animation."[3]

These are most curious records, especially as they do not imply any gradation in the process of creation. But though they thus seem to disagree with the Mosaic account, they remarkably harmonize, in one of its main features, with the Divine declaration in the Book of Job, that on that glorious occasion, "the morning stars sang together, and all the sons of God shouted for joy."[4]

[2] Cyvymbwyll Maccwy a'i Athraw, or a Dialogue between a Disciple and his Teacher, cited in *Coelbren y Beirdd*, p. 7.

[3] The Roll of Tradition and Chronology, taken from Edward Williams' transcript of Llewelyn Sion's MS., which was copied from Meuryg Davydd's transcript of an old MS. in the Library of Rhaglan Castle.—See *Iolo MSS.* pp. 45, 424.

[4] Job xxxviii. 7.

The primary elements out of which all other things were fashioned, are thus enumerated:—

"Five elements there are: that is to say, earth, water, fire, air and heaven; and out of the four first comes every inanimate matter; and of heaven God, and all life and living; and from the conjunction of these five come all things, whether they be animate or inanimate."[5]

According to Y Bardd Glas o'r Gadair,[6] they are seven in number:—

"1. The first, *earth*, out of which are derived all bodies, and all hard and strong substances.

"2. The second, *water*, out of which proceed all juice and moisture.

"3. The third, *air*, out of which come all breath and motion.

"4. The fourth, the *sun*, out of which proceed all heat and light.

"5. The fifth, the *firmament*, out of which are derived all feeling, affection and vigour.

"6. The sixth, the *Holy Spirit*, from Whom proceed all understanding, reason, genius and science.

"7. The seventh, *God*, from Whom proceed all life and strength and support for ever.

"And out of the seven primary elements are derived all existence and life; and may the whole be regulated by God. Amen."

And with reference to man in particular:—

"1. *Earth*, and out of it is the body.

"2. *Water*, out of which are the blood and humour.

"3. The *sun*, from which proceed warmth and light.

"4. *Air*, from which the breath and motion emanate.

"5. The *firmament*, which is the source of the feeling and affection.

"6. The *Holy Spirit*, from Whom proceed the reason and understanding.

"7. *God*, and from Him is life everlasting."[7]

That man originated co-simultaneously with the light, is asserted, moreover, in the Theological Triads of the Druids, thus:—

"There are three connates, man, liberty, and light."[8]

[5] Bardism, quoted in Dr. O. Pughe's Dict. *sub voce* "Nef."

[6] He was contemporary with Alfred, and is supposed to be the same person with Asserius Menevensis.

[7] Myv. Arch. iii. 109.

[8] Theological Triads, "selected from a manuscript collection by

Nor is it at all improbable that the term employed by the Gauls to denote their origin, and which Cæsar understood to be Dis, tis, Pluto, was in reality Dydd, a day, which at that time would be written, if not pronounced, Dit. "Galli se omnes AB DITE patre prognatos prædicant, idque ab Druidibus proditum dicunt."[9] The connexion alleged to have existed between the theory, which approved itself to Cæsar, and the custom of counting and dividing time, which then prevailed among the Gauls, seems to have been the result of his own inference rather than the settled opinion of the people themselves.

In confirmation of the view, which attributes to the primitive sages of Britain some knowledge of the creation and origin of the world, we may quote the testimonies of Cæsar[1] and Pomponius Mela,[2] both of whom relate that the Druids professed to know, and that they entered into many disputations concerning, the magnitude and form of the earth and of the world in general, concerning the motions of the heavenly bodies, the nature of things, and the power and will of the immortal gods.

The views of the bards relative to the fall and restoration of man are thus expressed:—

"Einigan Gawr beheld three pillars of light, and thereon were visible all past and future sciences whatsoever. And he took three rods of the mountain ash, and engraved thereon the forms and signs of all the sciences, that the memory of them might be preserved, and he exhibited them, and those that saw them misunderstood and falsely contemplated them, making a god of the rods, whereas they only bore His name. When Einigan perceived this, he was much grieved, and from the intensity of his sorrow he broke the three rods, and no others were found having on them correct sciences. He was, therefore, so overwhelmed with grief, that, from its intensity, he burst asunder; and with his parting breath he prayed God that there should be found correct sciences, and a right understanding for the proper con-

Llywelyn Sion, a Bard of Glamorgan, about the year 1560. This collection was made from various manuscripts of considerable, and some say, of very great antiquity; these and their authors are mentioned, and most or all of them are still extant."—*E. Williams' Poems*, ii. p. 227.

[9] De Bel. Gal. lib. vi. c. 18. [1] *Ibid.* lib. vi. [2] Lib. iv. p. 277.

templation thereof among mortals. And at the expiration of a year and a day, following the decease of Einigan, Menw ap y Teirgwaedd beheld three rods growing out of Einigan's mouth, which exhibited the sciences of the ten letters, and the order and disposition of all the sciences of language and speech, as well as all the sciences distinguishable by language and speech. He then took the rods, and taught therefrom all the sciences, with the exception of the name of God, and a secret was, therefore, employed, lest there should be a false perception of the name; hence the origin of the secret of bardism, possessed by the bards of the Isle of Britain. And God secured the secrecy, and under His protection gave to Menw a very discreet understanding of the sciences, which understanding was designated a genius (awen) from God, and blessed is he who shall obtain it. Amen, so be it."[3]

"Death can only ensue from three causes, namely, from divulging, miscounting, or unessentializing the name of God. But while and where His name shall be retained in memory, in accordance with secrecy, number, and essence, nothing but being, vitality, wisdom, and blessedness, can be known, through eternity of eternities. Co-impulsive with the blessed were all animated beings, and God placed them in innate order or primitive state, within Cylch y Gwynvyd, but He Himself existed in Cylch y Ceugant, where the blessed perceived Him in one communion of glory, without secrecy, without number, and without species, that could be ascertained, save essential light, essential love, and essential power, for the good of all existences and vitalities. Then the maxim, '*God and enough*' became established on the basis of truth, and oral tradition; and it was the second principle of all realities and sciences transmitted by memory. But the blessed, being dissatisfied with their plenary happiness, from not having retained the first truth in memory, and aiming to augment their felicity, made an onset on Ceugant, purposing to divulge all that they might discover there; and to ascertain the secrecy, number, and essence of God; but that they could not effect; and when they would fain regain the Gwynvyd, they could not, because mortality interposed; consequently they fell into Cylch yr Abred; where the Deity impressed on their memory and knowledge the third truth, namely, '*without God, without everything;*' for in the order of Abred, neither perception nor knowledge of God exists. The blessed, then, who had continued in their primeval state, by retaining the Deity, His name, and His truth in memory, perceived the state of Abred, and called it Adfyd,

[3] Extract from an old Welsh Grammar cited in *Coelbren y Beirdd*, p. 6.

because it was the second work of the Deity's creation, and made for the sake of saving the disobedient from the perdition towards which they had rushed. The chief reality of Adfyd has already been mentioned, as the third principle of truth and knowledge, *i. e.* 'without God, without everything,' for to be without Him is to be destitute of every felicity; a privation whence originated every evil and suffering that intellect can imagine. But God, out of His infinite love, advanced the Abredolion in progression through all the states of evil incident to them, that they might come to perceive their primeval state, and, through that attainment, learn to avoid a recurrence of those evils, after being once delivered from them; so that, on attaining the state of humanity, they might supplicate God, and thus obtain a recollection and knowledge of goodness, justice, and love; and, consequently, a re-perception of the primitive truths; that by retaining them in memory, and adhering to them, they might, after the release of death, co-exist in primeval felicity, in renovated consciousness of their pre-existence in that state, and of the evils they endured in traversing Abred."[4]

The reader cannot fail to discover here a great similarity to the scriptural account, which represents the desire to be "as gods knowing good and evil," as that which led to the fall of man; and their "keeping not their first estate, but leaving their own habitation;"[5]—in other words, pride and rebellion, as the cause of the ruin of bad angels. For though it is the early history of man that is primarily and mainly described in these extracts, yet there seems to be also an incidental allusion to the "war in heaven," since we read of some "who had continued

[4] The Roll of Tradition and Chronology, *apud* Iolo MSS. pp. 424, 425. In the translation, which we have here adopted, the words "Cylch y Gwynvyd," "Cylch y Ceugant," and "Cylch yr Abred," are rendered respectively the *Expanse of Felicity*, the *Expanse of Infinitude*, and the *Expanse of Inchoation*. "Adfyd" is also rendered *Re-incipiency*, and "Abredolion" *subjects of Re-incipiency*. As these translations, however, do not convey the full force and exact meaning of the original, we have thought proper to restore the latter, particularly as we shall have occasion to explain the terms in question when we come to speak of the religion of the Druids.

[5] S. Jude, 6. According to the bardic doctrine, pride was the only sin which would plunge man back to Annwn, or the lowest state of existence.—See *Theological Triads.*

in their primeval state," which cannot of course be predicated of the human race.

The rods, on which were inscribed all sciences, may be plainly identified with the "tree of knowledge." Indeed, a tradition similar to that of the Cymry on this point seems to have existed even among the Jews, for a Chaldean Rabbi, named Naham, gives us the following explanation of the tree of knowledge:—

"The great tree in the midst of Paradise, the sprigs and leaves of which were letters, and the branches words."[6]

Nevertheless the conduct of Einigan and Menw in some respects forcibly reminds us of Moses and the tablets of the law. And not the least remarkable coincidence is the proclamation of the name of the Lord, at the renewal of the Decalogue, and the restoration of the Divine name upon the rods, though it was afterwards to be kept a secret among the teachers of religion. Nor is this latter circumstance without its parallel, for the Jews too regard the name Jehovah as *the unutterable name*, never to be used save on solemn occasions, and say that the real pronunciation of it is known only to the higher orders of the priesthood. The reason assigned for the concealment is found in Exodus iii. 15, the latter part of which the Rabbins translate thus:—"Let this My name be secret, keep this in remembrance for all generations."[7]

The bardic memorials are not agreed as to the order of Menw and Einigan in point of time. The designation of "ap y Teirgwaedd," *son of the three shouts*, would imply Menw to have been the first man, which appears to have been the belief, likewise, of Geraint Vardd Glas in the tenth century, as we infer from the following stanzas which are attributed to him:—

[6] Celtic Researches, p. 306.

[7] In our translation it is, "this is My name for ever, and this My memorial unto all generations." But the word which we render *ever*, signifies also *hidden* and *secret*, and this is the meaning which the Rabbins affirm to be the right one.

"The achievement of Menw ap Teirgwaedd,
Was the forming of a vehicle of memory for the shout he heard;
And along with record, interpretation.

"The achievement of Einigan Gawr, the ancient,
Was the forming of faultless vocal letters;
And a regular system for poetic genius."[8]

The late Iolo Morganwg regarded Einigan as the son of Menw, but whether he did so on the authority of some document in his possession, which has not yet been published, or whether it was a mere inference on his part, is not clear. As he was generally most scrupulous in his adherence to facts, the former hypothesis is very probable, especially as he introduces the mention of another circumstance, which may not even be inferred from the preceding fragments, namely, that Menw "engraved or painted the visible appearance of the three rays of light," for the use of his son, "on a stone [stones] which he found on the shore of the river Llionwy," (streaming waters).[9] These stones, we are told, were called Coelvain, or stones of credibility.

Einigan may possibly be identified with *Enos*, of whom the bardic memorials have handed down to us this singular account:—

"The third language is the Cymraeg, which Enos the son of Seth, the son of Adam, acquired; and he was the first man, since the expulsion of Adam from Paradise, that praised God and goodness by means of vocal song."[1]

The latter statement is in perfect harmony with the

[8] The stanzas of the achievements, composed by the Azure Bard of the Chair, *apud Iolo MSS.* p. 668. The last person whose exploits are recorded in these stanzas is Howel Dda, a contemporary of the bard.

[9] Recollections and Anecdotes of Iolo Morganwg, p. 187.

[1] Cyvrinach y Beirdd, p. 20. This work purports to exhibit the poetical or metrical system of the ancient bards of the Isle of Britain, as carried down from time immemorial in the chair of Glamorgan. It was compiled by Edward Davydd, of Margam, from the books of Meuryg Davydd, Davydd Llwyd Mathew, Davydd Benwyn, and Llywelyn Sion, and received the sanction of a Gorsedd held at Bewpyr, in Whitsuntide, in the year 1681.

language of Geraint Vardd Glas, relative to the poetic character of Einigan. Nor would the Cymry stand alone in respect of having preserved reminiscences of Enos beyond what is recorded in the Bible. Some of the eastern people also make the following additions to his history; that Seth, his father, declared him sovereign prince and high priest of mankind, next after himself; that Enos was the first who ordained public alms for the poor, established public tribunals for the administration of justice, and planted, or rather cultivated, the palm.

Eini may be but a modification of Enos, or it may signify *possession* or *property;* in that case the compound would mean literally *the owner of song*, eino cân.

But we are informed elsewhere that "the first man in the world who composed poetry,"[2] was Gwyddon Ganhebon, who on that account may be presumed to be identical with the former, particularly as his appellation bears a similar meaning. Gwyddon is a *man of knowledge*, being the primary term applied to the Druid, and Ganhebon is obviously compounded of *cân*, a song, and *eb* or *ebu*, to utter, *q. d.* the wise man, reciter of songs, the minstrel sage. The antiquity of his era is emphatically inferred from the unusual expression of the Triad, "the first man in the *world*," and not merely "of the race of the Cymry," or "in the Isle of Britain," with which other facts and events are generally introduced. In another Triad he is made to precede Hu Gadarn, whose oxen drew the avanc to land out of Llyn Llion, from which fact it follows that he must have been at least an antediluvian.

The supposition that Iolo Morganwg derived his information respecting the stones on the bank of Llionwy from bardic sources, would furnish us with an additional evidence of the identity of Einigan and Gwyddon Ganhebon, on whose stones likewise "were read the arts and sciences of the world."[3] These stones, moreover, remind us of the inscribed pillars of Seth, Thoth, or Hermes.

[2] Triad 92, Third Series.

[3] Triad 97, Third Series.

Josephus[4] speaks of two columns, one of stone the other of brick, on which the children of Seth wrote their inventions and their astronomical discoveries.

That poetry existed before the flood is unquestionable. Moses has placed on record the song of Lamech, which in the general character of its structure, founded on the association of ideas, bears no small resemblance to those specimens of the Triban Milwr, or the warrior's triplet, in which the mention of an object in nature, or a well-known event, in the two first lines, is by a natural train of ideas made suggestive of some moral truth, laid down in the last line. The song in question is as follows:—

Adah and Zillah	hear my voice,
Ye wives of Lamech	hearken to my speech;
Have I slain a man	in bloody contest,
A young man	in violent assault?
If Cain shall be avenged	seven times,
Much more Lamech	seventy-seven times.

Here, the first column, if read separately, opens the history, but the second column, by its duplication of phraseology, perfects the series of thoughts, and converts the whole into verses and poetry, and the memory, by recollecting one member of the sentence, could not fail of recollecting the other.[5] The Cymric Triban shall be described in a future chapter.

Ancient writers are unanimous in attributing to the Celtic people a peculiar love for poetry. "It is the custom," says Posidonius of Apamea, "with all the Celtic princes, when they go to war, to take with them a number of poets, who eat at their tables, and sing their praises to the multitude who flock around them."[6] Strabo describes the bards of Gaul as "chaunters and poets."[7] "The bards," observes Ammianus Marcellinus, at a later period, "record the exploits of heroes in poems, which they sing to the soft sound of the lyre."[8] Both Cæsar and Mela testify that the disciples of the Druids sometimes spent

[4] Antiq. lib. i. c. 3.
[5] Calmet, *sub voce* "Poetry."
[6] Athanæ, lib. vi. c. 12.
[7] Lib. iv. p. 277.
[8] Lib. xv. c. 9.

no less than twenty years in acquiring a perfect knowledge of their system, and getting by heart the multitude of verses in which it was embodied.[9] Mela, indeed, has preserved one of these, which is constructed in the triple or triadic form:—

"Unum ex iis quæ præcipiunt in vulgus effluxit, videlicet,
Ut forent ad bella meliores;
æternas esse animas,
vitamque alteram ad manes."[1]

Diogenes Laertes presents us with another:—

Σεβειν Θεους,
Και μηδεν κακον δρᾶν,
Και ανδρειαν ασκείν.[2]

It is somewhat singular that the original of the latter, free, however, from its Hellenism, has come down to us as a portion of our own traditions, and is as follows:—

"Tri chynnorion doethineb; uvuddhad i ddeddvau Duw, ymgais â lles dyn, a dioddev yn lew pob digwydd bywyd."[3]

The times at which these several writers flourished are, of course, too distant to make their testimony strictly available for our purpose; still it is of value, as far as it goes, because of the constitutionally poetic character it gives to the people, which could not have been formed in a few generations; it seems very clearly to imply that they were naturally disposed to the study and cultivation of verse.

And traces of this taste for poetry are observable in some of the oldest and most common words of the Cym-

[9] Cæs. De Bell. Gall. lib. vi. 14. Mela, lib. iii. 2.

[1] To act bravely in war;
That souls are immortal,
And that there is another life after death.

[2] To worship the gods,
To do no evil,
And to exercise fortitude.

[3] "The three primary principles of wisdom; obedience to the laws of God, concern for the welfare of mankind, and suffering with fortitude all the accidents of life."—*Ethical Triads; E. Williams' Poems*, ii. 248.

raeg. Dadgan, to recite or pronounce, to *declare*, is compounded of dad and cân, *g. d.* to sing over again, or to sing what has been composed beforehand. Gogan plainly indicates that our ancestors conveyed their satirical remarks through the medium of verse. Darogan would predicate the same thing of their vaticinations. To bid farewell is *canu yn iach*, and *canu och* is to complain. Our old grammars, moreover, are compiled almost with sole reference to the construction of poetry; they are emphatically treatises on prosody.

The only other personage who, we have reason to believe, lived before the deluge, is Idris Gawr, celebrated in the Triads as one of the "gwyn seronyddion," or happy astronomers of the Isle of Britain, "whose knowledge of the stars, and of their nature and aspects was so great, that they could foretell whatever might be desired to be known to the day of doom."[4]

The eastern people call Enoch by the name "Edris;" and Eusebius, from Eupolemus, tells us that the Babylonians acknowledged Enoch as the inventor of astrology.[5] From this coincidence we are warranted in presuming the identity of our own Idris with the patriarch Enoch.

From "Seronydd," plural "Seronyddion," the Greeks seem to have formed their "Saronidæ." It is derived originally from ser, the stars; from which came seron, the starry system, and eventually seronydd, an astronomer. The Homeric word Ἰδρις is applied to a skilful sailor, whose vocation required a knowledge of the stars.[6]

We now pass on to that other mighty occurrence, which has left an impression, more or less deep, on the memory of every nation under the sun—the universal deluge.

This is designated as one of "the three awful events of the Isle of Britain," and described as "the bursting of Llyn Llion (the lake of waters), and the overwhelming of

[4] Triad 89, Third Series. [5] Calmet, *sub voce* "Enoch."
[6] See "Gomer," by Archdeacon Williams, p. 109.

the face of all lands; so that all mankind were drowned, excepting Dwyvan and Dwyvach, who escaped in a naked vessel, and of them the Island of Britain was re-peopled."[7]

We have here an instance of the nostratism of national traditions, which frequently consign the general events of early ages to one country in particular. The Britons were not free from this vanity in Cæsar's time, as we see in his Commentaries, where he relates that they had a tradition of their being of an indigenous growth.[8]

In another Triad we learn that one of "the three chief master works of the Isle of Britain," was "the ship of Nevydd Nav Neivion which carried in it a male and a female of all living, when Llyn Llion burst forth." The second was "the drawing of the avanc to land out of the lake by the ychain bannog of Hu Gadarn, so that the lake burst no more."[9]

Llyn Llion is popularly supposed to be in the earth, and the source of the sea, rivers, and springs. The bursting of it, therefore, is no unapt illustration of the Scriptural statement that "all the fountains of the great deep were broken up."[1] There is, in like manner, a close resemblance between the language of the Triad that the ship of Nevydd Nav Neivion carried in it "a male and female of all living," and that of the Bible, "there went in two and two unto Noah into the ark, the male and the female;"[2] so as to leave no doubt that both refer to the same subject, and that they are derived from a common origin.

The allusion to the avanc is remarkable, and will easily call to mind the tradition of the Hindus, which represents Vishnou as destroying the monster that had caused the deluge, and recovering the earth and the Veds.

It were idle to attempt an explanation of the avanc, which is said to have occasioned the deluge; but we shall not perhaps be far wrong, if we see an allusion in the

[7] Triad 13, Third Series.

[8] Britanniæ pars interior ab iis incolitur, quos natos in insulâ ipsâ, memoria proditum dicunt.—*De Bell. Gall.* lib. v. c. 12.

[9] Triad 97. [1] Genesis, vii. 2. [2] *Ibid.* 9.

drawing it out by the oxen of Hu Gadarn, to the sacrifice of Noah upon the subsiding of the waters.

In support of the antiquity of our traditions on the subjects of the creation and deluge, the testimonies of Cæsar and Mela may be adduced, both of whom have recorded that the Druids used to enter into many disquisitions in their schools, concerning the form and magnitude of the universe in general, and of the earth in particular.[3] Strabo has, indeed, preserved one of their physiological tenets concerning the world, namely, that it is indestructible, though at some time or other fire and water will prevail,[4] by which is meant probably that it will undergo a succession of great changes and revolutions, which will be produced sometimes by the power or predominance of water, and sometimes by that of fire.

J. Williams ab Ithel.

(To be continued.)

[3] Cæsar De Bell. Gall. lib. vi. c. 14. Mela De Situ Orbis, lib. iii. 2.

[4] Geograph. lib. iv. p. 275.

AGRICULTURAL PRIZE FUND.

It is intended to establish, in connexion with the Agricultural Section of the Cambrian Institute, an "Agricultural Prize Fund," with the view of encouraging the study of husbandry and farming in the Principality. Among the prizes proposed will be "the Institute's" Gold Medal for the best cultivated Farm in general; and another for the best field of Turnips in particular. A Silver Medal, with a purse of money, will be given also for the best cultivated Cottager's Garden. These prizes, with others, will be given in every district in Wales where a Local Committee of the Institute shall have been formed to take charge of their proper distribution, as soon as a sufficient amount of donations can be obtained for that purpose.

The conditions as to size of farms, &c., under which candidates will be allowed to compete, will be laid down hereafter.

Meanwhile subscriptions will be thankfully received by the Assistant Secretary, Mr. Richard Mason, Tenby.

CORRESPONDENCE.

JOHN JONES, GELLI LYVDY.

To the Editor of the Cambrian Journal.

Sir,—Few men have done more for the cause of Welsh literature than did John Jones, of Gelli Lyvdy, in the parish of Ysgeiviog, Flintshire, who was an attorney in the court of the Marches of Wales. He was a most indefatigable collector of Welsh MSS., and it appears from some of his volumes, which are variously dated from 1590 to 1630, that he spent forty years over this national work. As many as fifty large volumes were collected or transcribed by him, which now form a portion of the celebrated library at Hengwrt.

It may not be uninteresting to several of your readers to see the pedigree of this patriotic man, which has been copied from a loose sheet accompanying Llyfr Dwned, which the said J. J. transcribed from "Llyfr Risiart ap Sion o lan Gynhafal yn swydd Ddinbych, yr hwn a ysgrifennasse ei Lyfr allan o Lyfr Simwnt Vychan."

"Anwyl Ddarlleydd llyma Lyfr Sion ap Wiliam ap Sion ap Wiliam ap Sion ap Dafydd ap Ithel Vychan ap Kynfrig ap Rotpert ap Ierwerth ap Ryrid ap Ierwerth ap Madawc ap Ednowain Bendew un o bymtheg Llwyth Gwynedd ap Kynan Feiniad ap Gwaithfoed fawr llwyth y Dehau Arglwydd Powys, Gwent, ac Aberleifi—Yr hwn a elwir hefyd yn ol y Saesnigawl arfer John Jones 1606."

HERALD.

MOLT.

To the Editor of the Cambrian Journal.

SIR,—Will any of your readers favour me with a literal translation of the following lines, which occur in an elegy on Iorwerth Gyrriawg by Sefnyn, 1320–1370, *apud Myv. Arch.* i. p. 503:—

"Mygr-Dduw hardd mae bardd balchffawd cyfannedd
Mewn bedd modd buchedd maddau ei bechawd
Moes râd molt pariad parawd ddigrifiaith
Maith mawrddwyn gwindaith Myrddin geudawd."

I make the request with the view of ascertaining the sense of *molt* in the third line. The word is not to be met with in any dictionary, and except in the inscription on the Cadfan stone, this is the only place in which I have been fortunate enough to see it. In both places, it will be observed, it is connected with death. Is it an old form of *moll*, or an abbreviation of molawd, moled, or molud?

J. W.

ON IMPROVING THE CONDITION OF THE WORKING CLASSES.

To the Editor of the Cambrian Journal.

SIR,—It has occurred to me, in common with others in this neighbourhood, that the Cambrian Institute may be greatly instrumental in raising the moral condition of the labouring classes, by encouraging the formation of Benefit Societies on a sound basis, and by the introduction of the Garden Allotment system into more general use. Both these schemes, as it appears to us, might be carried out by means of Local Committees established throughout the Principality in connexion with the Institute. If you find that my countrymen will generally respond to this proposal, I sincerely trust that you will call the attention of the General Committee to it. Wishing you every success,—I remain, &c.,

A FARMER.

MISCELLANEOUS NOTICES.

We are obliged, for want of room, to postpone the publication of several interesting papers, some of which are already in type, upon Agriculture, Genealogy, &c., which, together with a complete list of the Governors and Members of the CAMBRIAN INSTITUTE, will be published in our next.

WELSH MUSIC.—We intend in our next to treat our musical friends with some original airs of our mountain land, that have never before appeared in print. We have several in store.

COELBREN Y BEIRDD.—This essay, which gained the prize at the last Abergavenny Eisteddfod, will be published in the *Cambrian Journal*. The first instalment of the work will make its appearance in our next number.

REGISTRATION OF BARDS, DRUIDS AND OVATES.—We shall be glad to publish in our *Journal* a complete list of living Bards, Druids and Ovates. Will our literary and patriotic friends furnish us with information as to the time and place of their inauguration, and the degrees to which they were respectively admitted.

GOMER.—We have only time to call attention to this remarkable work, which has just issued from the press. Anything that emanates from the pen of Archdeacon Williams is well worth perusal. The present volume, we venture to predict, will be read and studied, not only by Welshmen, but by such foreigners as are engaged in philological pursuits, and will tend greatly to draw their attention to the philosophical treasures of the Cymraeg. We hope to review the work in detail in a future number.

IOLO GOCH.—As it is intended to publish a complete edition of the works of this eminent Welsh bard, who flourished in the fourteenth century, it is respectfully requested that all those persons who may be in possession of any of his poems will kindly send a list of the *titles* and *first lines* of each to the Editor of the *Cambrian Journal*. We are told in Williams' "Eminent Welshmen," that more than fifty of his poems are still preserved in manuscript. As soon as this shall have been published, the compositions of other bards, such as Tudur Aled, Guttyn Owen, William Cynwal, Sion Cent, &c., shall also appear in due succession, so as ultimately to form a series of Welsh classics, which, it is expected, will throw no inconsiderable light upon the social history of Wales during the times in which their authors severally flourished.

LLYWELYN SION.—We read in the preface to that invaluable book, called "Cyvrinach Beirdd Ynys Prydain," that Llewelyn Sion, a most indefatigable collector of old Welsh MSS., who flourished about the year 1580, compiled a work entitled "Atgofion Gwybodau yr hen Gymry, sef Cyfarwyddyd ar Brydyddiaeth, Achyddiaeth, Cofiedyddiaeth, Meddyginiaeth, Ffermyddiaeth, Deddfyddiaeth, Celfyddiaeth, a Fferylliaeth, yr hen Gymry;" that he sent it to London for the purpose of being printed, but that Llewelyn Sion dying in the mean time, the book was lost. If such was the case, it was an irreparable loss; for the book treated of subjects concerning which we have little or no information in the MSS. which have reached us. Our poetical, genealogical and legal records, indeed, are comparatively abundant. We possess also an elegantly written treatise on agriculture, which we intend to transfer into our pages. An interesting work on medicine, will, we trust, soon make its appearance under the auspices of the Welsh MSS. Society. Still these are scanty; whilst of metallurgy we have no account whatever. We are not, however, without a ray of hope that the book in question is not irretrievably lost; it is not said that it was burnt, which was the too frequent fate of old MSS. in times gone by. Perhaps, then, some of our readers can furnish us with a clue as to its whereabouts. We need not remind them that any act of theirs tending to the recovery of this precious compilation, will be an act of real service to their country, and deserving the unfeigned thanks of every true Welshman.

THE PROVINCIAL LIFE AND FIRE INSURANCE COMPANY OF WALES.—This is a new company, the only one established in Wales. It has a capital of £200,000, subscribed principally by about five hundred shareholders, resident in North and South Wales. The Directors, as well as the Trustees, are men of the highest class in the Principality. The terms are moderate, and the company propose to divide 80 per cent. of the profits among the policy holders. We cannot but wish this national undertaking every success.

REVIEWS.

Recollections and Anecdotes of Edward Williams, the Bard of Glamorgan; or, Iolo Morganwg, B.B.D. By Elijah Waring. London: Charles Gilpin. 1850.

Who has not heard of "Iolo, old Iolo," immortalised by Southey as

> ". . . . . he who knew
> The virtue of all herbs of mount or vale,
> Or greenwood shade, or quiet brooklet's bed;
> What lore of science, or of song,
> Sages and bards of old have handed down?"

He was, indeed, an extraordinary man; yet who, a few years hence, could have known anything of the characteristic details of his life and conversation, were it not for the opportune appearance of the volume before us? Taliesin Williams had promised to write the memoirs of his father, but ere he could accomplish his design, he also descended into the grave. Under these circumstances it is a matter of great gratification to us that Mr. Waring, an old associate of the Bard, has come forward, and given to the public his "Recollections." We are bound, moreover, to admit that, in the performance of his task, he has evinced, in an eminent degree, the qualifications necessary for a biographer; for not only has he brought together a variety of interesting facts and anecdotes connected with the history of this remarkable man, and thrown them into a very readable form; but he has shown himself able to analyze the idiosyncracy of his subject. He has, accordingly, made allowance for the manifestation of singularities which a less liberal biographer would not have tolerated; nor has he, in doing so, fallen into the other extreme, and incurred the guilt of hero-worship. His account is pregnant with good sense and sound judgment, and as such may be confidently held forth as a fair sample of what biographies should be. We have, therefore, the less reason to regret the non-fulfilment of Ab Iolo's promise, whose filial piety could scarcely have allowed his pen to steer so equally.

We apprehend that the world in general has not duly appreciated the merits of the Bard of Glamorgan. This backwardness to do him justice, is, no doubt, principally owing to the strange and unattractive character of his religious and political opinions. But why should we allow these to distort our judgment? It was not in religion or politics that he was either great or famous—it is the self-dying efforts which he made for the preservation of the ancient lore of Wales that command our respect and admiration. We boldly assert that in this respect we are more beholden to him than to any of his cotemporaries, not excepting Owen Myvyr and Dr. Owen Pughe. The seventy-six MS. volumes, which he left behind him, are standing monuments of his literary industry and patriotic zeal! We sincerely trust that every

care will be taken of these relics. A great portion of their contents has been already published under the auspices of the Welsh MSS. Society; we cannot, however, but infer from certain statements which occur in the appendix to Mr. Waring's book, that there are yet some documents in that vast store which have never been made public. Are these in safe hands? The bard himself, his wife, son, and daughter, repose within the rustic church of Flimstone;—who is it that inherits the literary result of his great patriotism? It is a question of national interest, and it is much to be hoped that it may be answered satisfactorily.

We had intended to make extracts out of Mr. Waring's narrative, as well as out of the Bard's own papers, which are inserted in the appendix, but we have room only for the following observations of the latter on the philosophy of History, which, as his biographer remarks, "do honour to the mind that conceived, and the pen that wrote them," particularly when it is remembered that the hand which guided that pen, was the same which hard necessity compelled, for many years, to "inscribe doggerel upon tombstones."

"The philosophy of real History, and that of conjecture, or imagination, differ very widely; but how often we find the latter mistaken—perhaps designedly, and with sinister views, substituted for the other. Hume, Voltaire, Gibbon, and many others, exhibit instances of this spurious philosophy, casting false lights on some things, and impervious darkness on others. History should be philosophy teaching by examples, deduced from facts and events; and conjecture should be kept under very severe restraint. History should be something more than a mass of annals—than the mere relation and chronology of events—it should not only inform, but illuminate and improve the mind. Every occurrence should be made to appear, what it will infallibly be found to have been, the unavoidable result of some virtue or vice, some wisdom or folly, in the government, manners, &c., of a people—some attainments or want of knowledge—something peculiar to the age wherein it appeared. We should be taught what operated in its production, and how it operated in producing its effects and consequences. Thus would the history of a country become a system of ethics for it, and for all men in all ages, as far as it should ever become known. History that answers not such purposes, cannot be considered as anything better than a series of *old wives' tales*—mere idle chat about nothing of any real use, or rational interest. Whatever moral instruction may be derived from History, should be found by every reader in the history of his own rather than that of any other country."—p. 210, 211.

GEMS OF ENGLISH VERSE, with Translations into Welsh. Caermarthen: W. Spurrell. 1853.

This little volume will please our bilingual friends, who are fond of poetry. It was compiled, we are told, "with a view to preserving some of the many excellent imitations of choice pieces from the English poets which have from time to time appeared in the periodical literature of the day." No fewer than fifty-nine fragments, from Shakspeare down to Southey, have thus been rendered into Welsh. The translations of course vary considerably in point of merit, yet we hesitate not to predicate of some of them, that they are so good as even to surpass the original. Such in particular we deem the free rendering of Tam o' Shanter, by Talhaiarn, to be. Our countryman

has not only succeeded admirably in adapting the tale to the character of the Welsh people, but he has exhibited throughout flashes of real genius. His descriptions are exceedingly clever; take the following as a specimen:—

"A'r ladi wen,
Heb yr un pen,
Yn neidio fel wiwair o bren i bren;
A chores o wrach,
Yn nyddu tröell bach,
A'r edaif cyn ffyrfed a llinyn sach;
Un arall fel cath,
Ni welid ei bath
Am neidio, hi neidiai driugain llath;
Ar noswaith ddu,
Y byddynt yn hy',
Yn ddychryn i bawb ddaent allan o dy."

Again,—

"Ysbrydion hyllion, gwylltion gwallgo',
Yn dawnsio, jiggio, a chwirlio—
Tylwythion teg yn ysgafn droedio,
Is y banciau dan ysboncio;
Pob math o hyll ysgymun luniau,
Yn gwau drwy'u gilydd hyd yr ochrau;
Dewinod, gwrachod, croenau crychion,
A lloffion diafl, a llyffaint duon;
Rhai hyllion, mawrion yn ymwrio,
Yn neidio, crecian, ac yn crowcio;
Draenogod, chwilod, llygod llegach,
Ffwlbartiaid aflan—baban bwbach;
Gwiberod—nadroedd llysnafeddawl,
A llawer ffyrnig gyw uffernawl,
Pob gwrthun ac ysgymun gaid,
Yn dawnsio 'mhlith y ddieflig haid.

"Belphegor oedd yn canu 'r sturmant,
Mewn ceubren ellyll yn y ddunant;
A'i gyrn yn fforchi uwch ei ben,
Ac ar bob un ddylluan wen;
A tw-hw-hw y dylluanod,
Oedd chorus certh y pwll diwaelod.
A Bel oedd nerth ei geg a'i ddwylaw,
Yn chwarae—a'r nentydd yn dadseiniaw;
A'i lygaid tanllyd yn gwreichioni,
A'i garnau 'n cydio yn y gwerni;
A'i gynffon oedd yn droion draw,
Y 'mhlith y ceryg, pridd a baw;
Oddeutu hon 'roedd seirff plethedig,
Yn gwau yn hynod a gwenwynig;
Yn gwylio 'n unol â'u colynau—
Rhag i ryw gaswyr drin ei goesau."—p. 201, &c.

We are under great obligations to Mr. Spurrell for the many useful and cheap publications which he has already brought out, and we earnestly trust that the sale thereof will be such as to give him due encouragement to continue his laudable undertaking.

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HISTORY.

THE TRADITIONARY ANNALS OF THE CYMRY.

CHAPTER II.

THE CYMRY IN THE EAST.

FROM the mutual similarity of the names Comari or Gomari, Cimbri, and Cymry, which in the infancy of the language must have been written Comro or Comri,[1] we infer the identity of the people that bore those appellations. But the following considerations will add still more to the weight of the argument. Josephus[2] and Eustathius[3] both declare the Gomari and Galatæ to have been the same people, and Appian makes a like statement

[1] See Bardic Alphabet, *apud* Iolo MSS. p. 617.
[2] Joseph. Antiq. Jud. lib. i. c. 6.
[3] Eustat. Com. in Hexam. p. 51.

in regard to the Cimbri and the Celtæ or Galli.[4] Now, we have evidence that the Cymry were also of the Gallic family, and consequently identical with the Gomari. Thus a Triad distinguishes the Cymry prior to their occupation of this island by the name of Gal gre,[5] the Gallic herd;[6] which name appears to have clung to them even to the sixth century, for in one of Llywarch Hen's poems, Urien Rheged is described as "Eryr Gal," the eagle of Gaul.[7] In another Triad we are informed that Llydaw, or Armorica, a province of Gaul, was peopled by the same race that originally settled in Britain.[8] Lastly, and above all, there exists such an affinity between the language and manners of the early Britons and those of the people whom the Romans emphatically designated Galli,[9] as to leave no room for doubt as to their common origin.[1]

The founder of this people is stated by Josephus[2] and Eustathius[3] to have been Gomer, which assertion is supported, moreover, by St. Jerome,[4] and St. Isidore, Bishop of Seville.[5] It is due, however, to observe that Nennius, upon the alleged authority of native documents, makes Javan to be the remote progenitor of the Britons, and (though here perhaps not on home evidence) distinguishes them from the Gauls, whom, on the other hand, he derives from Gomer.[6] The genealogy of Gruffydd ab

[4] *Apud* Camden. [5] Dr. Pughe's Dict. *voce* "Prydain."

[6] Or perhaps the people of Gallo-Græcia, the country which another Triad (14) represents a portion of the Cymry as having afterwards occupied under the name of *Galas*, and which might have been their original home.

[7] Elegy on Urien Rheged. [8] Triad 4.

[9] "Qui ipsorum linguâ Celtæ, nostrâ Galli appellantur."

[1] See Camden.

[2] Τοῦς γαρ νῦν Ἑλλήνων Γαλάτας καλεμενοῦς, Γομαρεῖς δὲ λεγομενοῦς, Γομαρὸς ἔκτισε.—*Antiq. Jud.* lib. i. c. 6.

[3] Γὰμερ ὅστις Γαμαρεῖς τοῦς νῦν Γαλάτας συνέστησεν.—*Com. in Hexam.* p. 51.

[4] "Sunt autem Gomer, Galatæ."—*Hierom. Trad. Heb. in Gen.*

[5] "Filii autem Japhet septem numerantur, Gomer, ex quo Galatæ, id est, Galli."—*Isidor. Orig.* l. ix. c. 2.

[6] Sect. 17, 18.

Cynan, in the second volume of the *Myvyrian Archaiology*, as well as other pedigrees registered by Lewis Dwnn, are likewise deduced from Javan, and thus far countenance the views of Nennius. Nevertheless, as we have established the common origin of the Cymry and the Gauls, it follows that the pedigrees in question must to a certain extent be erroneous. Nor is it difficult to discover the cause of the mistake, which is, obviously, the habit of regarding the Trojan Brutus as the founder of the aboriginal colony in Britain, or rather as the parent of the whole race of the Cymry, for his name occurs in every, or nearly every,[7] line that professes to be carried up to Adam.

Nennius represents the Britons as descended from Hessitio, the son of Alan, the son of Fetebir, the son of Ougomum, the son of Thois, the son of Boib, the son of Simeon, the son of Mair, the son of Aurthach, the son of Oth, the son of Abir, the son of Rea, the son of Ezra, the son of Izrau, the son of Baath, the son of Jobaath, the son of Jovan, the son of Japheth.[8]

In some copies, another and an additional lineage is given, which for the most part differs from the preceding; it is thus:—Brutus the son of Hisitio, the son of Alan, the son of Rea, the daughter of Silvia Rea, the daughter of Numa Pamphilius, the son of Ascanius, the son of Æneas, the son of Anchises, the son of Tros, the son of Dardanus, the son of Flise, the son of Juvan, the son of Japheth. It is in the section which contains this pedigree, the statement occurs that the Gauls are descended from Gomer,[9] and the Greeks from Javan, thus giving the Britons a Grecian origin.

The former list is that which appears the most genuine, inasmuch as the historian positively declares it to have been derived "ex traditione veterum, qui incolæ in primo

[7] The section containing the statement that Brutus was the son of Hisitio, is not found in several MSS. which the Editor Stevenson consulted. In the preceding section the son is called Britto.

[8] Sect. 17.

[9] According to one copy Gomer is the progenitor of the Medes.

fuerunt Britanniæ." The other evidently savours in some degree of the Trojan or mediæval school of chroniclers.

It is, no doubt, to the inhabitants of the British isle that Herodotus refers, when he speaks of the Cynetæ as being situated in the western extremities of Europe. He *seems*, indeed, to regard them as a distinct people from the Celtæ; but, in reality, all that we are warranted in inferring from his words is that Cynetæ was the predominant name by which our ancestors were known in his day. He gives no opinion as to their origin, neither does he deny that they essentially formed a part of the Celtic family; whilst it is clear that the other Greeks of old placed the Celtæ, we may say, alone in our western continent, which they distinguished by their name. Thus, Ephorus dividing the world into four parts, allotted the western to the Celtæ;[1] and Ptolemy calls that whole part of the world, which is commonly known by the name of Europe, *Celtica* or *Celto-Galatia*.[2]

We may, perhaps, discover vestiges of the term Cynetæ in the local names, Caint, Gwent, and Gwynedd, which are still retained. It is remarkable also that Aneurin, in his celebrated poem *Y Gododin*, distributes the people of Britain into "Cynt a Gwyddyl a Phrydyn," which proves that the principal colony, *i. e.* the Cymry, bore a name similar to that recorded by Herodotus, even in the sixth century.

This cognomen suggests the supposition that the Cymry were derived from Gomer through his eldest son Ashkenaz, *Celtice* Ys-Cyn—Hu-ysgwn! The original seat of Ashkenaz appears to have been in Bithynia, which preserved his name to a late period of the Jewish annals. His name is understood also to keep possession of the Ascanian or Euxine sea, as well as of the nook which lies between that sea and the Propontis.[3] Now

[1] Strabo, lib. i.

[2] Quadripart. lib. ii. c. ii.

[3] Ascania, a city of Troas.—*Steph.* — of Phrygia.—*Hesych.* Ascaniæ insulæ, before Troas.—*Plin.* Ascanius sinus, by Nicea. Ascanius Lacus, between Phrygia and Mysia.—*Arrian.* A river,

singularly coincident with these facts, and therefore corroborative of the view in question, is the language of the Triads, which points to the vicinity "where Constantinople stands,"[4] as the oriental home of the Cymry. If we may judge, however, from the ancient geographers, they must have deviated somewhat towards the north-east ere they reached that station.[5]

Of the pursuits of the Cymry, and the occurrences which befel them ere they settled down in this place—Deffrobani—we know but little. We are merely told that by experience they recovered the knowledge of religion, and made some progress in the sciences,[6] that those men among them who excelled in these matters were constituted teachers of the others, and that the people were by this means consolidated and raised into social order.

The following are the words of the "Roll of Tradition and Chronology:"—

"After traversing Abred in the state of humanity, some of the principal sciences and fundamental truths were restored to memory and intellect; and God deigned His grace to those who, in His sight, were deemed the best of mankind, and explained truths, organizations, and beneficent systems to them. The persons thus initiated, again taught others; and raised to the privileges of kindred order those who had engrafted on their memory and understanding those primitive truths and sciences. It was thus that the system of kindred order was first instituted for the promotion of all knowledge, established regulations, and truths,—the fundamental maxim, 'God's word in the highest,'[7]

and the whole district were known by that name.—*Strabo*, who cites from Euphorion,—Μυσοις παρ' ὑδασιν Ασκανιοιο.

[4] Triad 4.

[5] Ptolemy places the Chomarians in Bactriana pretty near the river Oxus, and the Comarians towards the most eastern boundaries of Sogdiana, not far from the sources of the Jaxartes. Mela, on the contrary, places the Comarians towards Sogdiana and Bactriana, and the Chomarians a little above the Caspian sea, towards the Massagetæ.

[6] "Ten characters significant of language and utterance, were possessed by the race of the Cymry for ages before they came to the island of Britain, as a secret under oath and vow amongst the learned."—*Iolo MSS.* p. 623.

[7] Or "God's word uppermost," or "above all." "It is a common

being inseparably blended with the whole. And all who retained that principle in memory would say, ere they took any subject into consideration, or carried any purpose into effect,—'God leading;' 'In the name of God;' 'Truth is Truth;' 'Truth will become Truth;' 'Truth will have its place;' 'God is Truth;' and 'God is God;' and the Deity poured His grace on all who retained in memory and action those fundamental truths; and He established them in the order of regulated kindreds. It was through such divine grace, that the race of the Cymry first attained strength, judicial dispensations, social order, domestication, and all other primitive principles of kindred and national institutions. Having thus far advanced in social order, the Cymry, for countless ages, were a migratory people, moving in communities, over the face of transmarine countries; but at length they settled as a nation in Deffrobani, or the summer country."[8]

There are no stages of place or time marked out in this extract until we come to its conclusion. We cannot even judge whether it takes in the diluvian crisis or not. Elsewhere, however, we are given to understand that the Cymry had no hand in the erection of the tower of Babel; to which circumstance is attributed the comparative purity of their language.

"The Cymraeg was preserved above the waters of the deluge by Japheth son of Noah the Aged, and his posterity carried it to the extremities of the world, when the language of those men was corrupted, who built the castle of Babylon into a tower of monstrous height, a deed which was displeasing to the Holy Spirit. It was on that account that all the languages of the world, except the Cymraeg, became defective, perverted, and degenerated; wherefore as a memorial of the said occurrence the castle or tower of Babylon is to be seen of a monstrous size and form, and no power on earth can dissolve it."[9]

The inference which we may perhaps draw from this is, that the Cymry had taken their departure, and moved towards Thrace, before the confusion of tongues happened

expression in my country; when a person intends to say or do something, or to go anywhere, he thus expresses himself, 'I will do, I will say, or I will go to such and such a place—and *God's word above all.*'"—*Richard Menevensis' Epistle, prefixed to Wm. Salesbury's Translation of the New Testament.*

[8] Iolo MSS. pp. 46, 425. [9] Cyvrinach y Beirdd, p. 29.

on the plains of Shinar; whilst the very fact of their having embodied reminiscences of the event in their traditions would also imply that they were not quite excluded from communication with some of the people to whom it befel.

There are several considerations which would lead to the conclusion that by Deffrobani is meant Taprobana or Ceylon. Thus, an opinion prevailed that Adam was created,[1] and that Mount Ararat stood in that country.[2] The druidical rites, bardic doctrines, popular traditions, and even some proverbs of the Cymry, are similar to those of the Hindus, and are evidently derived from the same source. In the fifth century, Gavran ab Aeddan is said to have gone in search of the Gwerddonau Llion,[3] or the green islands of the deluge, which seems to imply that a belief was then current that the ancestors of the nation had come from a land surrounded by water. This is, moreover, confirmed by a poem attributed to Taliesin, but which is obviously of a date posterior to his era, in which Deffrobani is described as an island—"dephrophani ynys."[4]

On the other hand the geographical position of Taprobana would appear to be far too much eastward for the route usually assigned to the Comari, and marked on the ancient maps. And certainly as early as the twelfth century, at least, the situation of Deffrobani was thought to be identical with the place "where Constantinople stands."[5] There are traces also of the Cymry in that part of the world; thus, there is a city in Phrygia called Cimmeris; the Bosphorus Cimmerius evidently received its name from the nation, in the outlet whereof was a

[1] In the "Awdl Vraith," it is said, however, that Adam was created in the vale of Hebron.—See *Myv. Arch.*, i. p. 92.

[2] Samaritan version of the Book of Genesis.

[3] Triad 10.

[4] Myv. Arch. i. p. 170.

[5] The Triads, in which this commentary occurs, purport to have been taken from the book of Caradoc of Nantgarvan, who lived about the middle of the twelfth century, and from the book of Ieuan Brechva, who wrote a compendium of the Welsh annals, down to 1150.

city called Cimmerian. There is also in Constantinople itself a steep called Camara.

And should the hypothesis relative to the Indian position of Deffrobani be untenable, it would not be a difficult matter to trace the name even in the neighbourhood pointed out by the Triad. The word is not always written as a compound, or with the same termination. Geraint Vardd Glas has it "deffro Bain,"[6] as if the latter only was the proper name, the other being suggestive of the character of the locality, *q. d.* dyvro Bain, the district of Peneus. The word Phan also occurs in the name of the town *Phana*spa, on the south-western coast of the Caspian Sea; in that of the river Thes*phani*um; the town *Phana*goras in the neighbourhood of the Crimea, and the promontory *Pani*um, called also *Phana*rion, in Thrace. There was, moreover, a street in Constantinople itself, called *Phana*rium.[7] Nor is it improbable that the country of Hâv, anciently pronounced Hâm, was meant for Hæmus.

But perhaps we may succeed in mutually reconciling these apparently contradictory theories, if we suppose that, during the intercourse which is known to have existed at various periods between the Britons and Hindus,[8] whilst the latter would run away with the idea of our own country being the abode of Pitris, the fathers of the human race, they in return communicated to the Cymry their tradition as to Taprobana being the cradle of nations,

[6] "Goruc Hugadarn Gymmhrain
Ar Gymry Ynys Prydain
I ddyffryd o ddeffro Bain."—*Iolo MSS.* p. 262.

[7] Roberts' Early History of the Britons, p. 24.

[8] Wilford's Asiat. Res. v. iii. *apud* Celtic Researches, p. 197.—"That masterly writer informs us that much intercourse once prevailed between the territories of India, and certain countries in the west. That the old Indians were acquainted with our British islands, which their books describe as the sacred islands in the west, calling one of them Bretashtan, or the seat and place of religious duty. That one of these islands, from the earliest periods, was regarded as the abode of the Pitris, who were fathers of the human race. And that in these islands were two places in which those Pitris could be seen."

and that the Cymry naturally connected this with their primeval home, and adopted the name, though they mistakingly fixed it in the locality pointed out by their own earlier traditions.

The first inhabitants of a country leave behind them an everlasting memorial of their name and language in the designations which they give to mountains, rivers, and other natural objects, which are appropriated, however modified, by succeeding occupants. In addition to those already mentioned, we may recognize the language of the Cymry in Lygos and Byzantium, the ancient names of Constantinople; which are derived, the former either from *Llwch*, an influx of water, or from *Llug*, a gleam, *llugas*, a beacon; the latter from *Peu* or *Beu*, a habitation, and *Zant* or *Xaintes*, as in Penzance in Cornwall. A few names, more relevant, occur in the north of Thrace. According to Strabo, the Danube had this name from its source to Axiopolis, τα δε χατω; but *below*, to the sea, it was called Ister. In the Cymraeg, *Isder* and *Istir* literally signify the lower ground. Above Axiopolis, the Rhabon emptied itself into the Danube. The name Rhabon seems to have been originally *yr avon*, that is, the river. Higher up the Danube was *Tricornium*, that is, Tri-corn, or the three-horned, a name which, as the delineation of the junction of the Margus with the Danube in Ptolemy shows, is justly applied. *Arribantium* is *ar y bant*, which means on the declivity.[9]

These names, and several more which might be added, confirm the character given to the Cymry in the Triads, that "they would not have lands by fighting and contention, but justly and in peace."[1]

Nevertheless, all the descendants of Gomer were not thus distinguished. Among his offspring are enumerated both the Parthians and the Sacæ. The former people were separated from the main body whilst they were yet in Margiana, and crossed the vast mountains which are to the south of that region, into a country then in pos-

[9] Roberts' History of the Britons, pp. 29, 30.

[1] Triad 5.

session of the Medes, who were known by the name of Arii. This act, it is presumed, gave them the name of Parthians, from *parthu*, to separate. The Sacæ was a name given to some of the posterity of Gomer that lived in Upper Asia, and of them some, the Nomadan Sacæ, led a vagrant and savage life. The other Sacæ, who were more civilized, and lived in towns and villages, were likewise a warlike people, and are placed by Pliny at the head of the Scythian nations that lived in Upper Asia,—"celeberimi eorum Sacæ." They particularly distinguished themselves as horsemen,—"Strenuissimi ex equitibus Sacæ."[2]

These distinctive appellations imply the deviation of their owners from their original characters; whilst, on the contrary, the retention by our ancestors of the name Cymry denotes a consistency of political character on their part, and that they were a main, if not the principal, branch of the Gomeric stock.

The Cymry seem to have remained for some time in Deffrobani; and whilst they were there, they applied themselves to the cultivation of the soil, under the instruction of Hu Gadarn, who on that account is distinguished as one of "the three benefactors of the race of the Cymry."[3] His achievement in this respect has been sedulously remembered by posterity, and an ancient piece of sculpture found in Gaul, on which, under the name Hesus, he is represented as cutting trees, indicates that it was traditionally considered to consist for the most part in the clearance of forests. Some of the mediæval poets of Wales speak of him as having tilled the ground by means of a plough.

"Hu Gadarn, the sovereign, the ready protector,
A king, distributing the wine, and the renown,

[2] Pezron, c. iv.

[3] "The three benefactors of the race of the Cymry; the first, Hu Gadarn, who first showed the race of the Cymry the method of cultivating the ground, when they were in the land of Hâv, namely, where Constantinople now stands, before they came into the island of Britain."—*Triad* 56.

The emperor of the land and the seas,
And the life of all in the world, was he.
After the deluge, he held
The strong beam'd plough, active and excellent;
This did our lord of stimulating genius,
That he might show to the proud man, and to the humbly wise,
The most approved art, with the faithful father." [4]

It were vain to endeavour to arrive at the knowledge of the particular kind of implement used by him on the occasion; suffice it that it must have been of stone or wood, and very rude, which would involve much labour and time. Perhaps it was something similar to that with which, according to the Bardic memorials, Adam tilled the ground upon his expulsion from Paradise, namely, a sharp pointed pole. This in the Cymraeg is called *pal;* and "pal is the old Cimbric word for a pole, as may be seen in the old books; hence an implement for cutting soil is called *pal*, though the spike of the pole be now made of iron and steel." [5]

We are told in the Triads that Hu Gadarn was "the first who collected the race of the Cymry, and disposed them into tribes;" [6] and the Bardd Glas gives us to understand that this was done before, and preparatory to, their departure from Deffrobani:—

"The achievement of Hu Gadarn was, forming social order
For the Cymry of the island of Britain,
For their removal from Deffrobani." [7]

But though they advanced somewhat in the scale of civilization whilst they remained here, they eventually

"Rebelled against God and His fundamental truths; sinning and committing injustice with daring transgression; for which He poured on them His retributive vengeance; whereupon dispersion and devastation ensued, until they became nearly extinct; having lost their territories and national rights. Then some betook to themselves their consciences, recovered to memory the name of the Deity and His truths; and adhering to those principles,

[4] Iolo Goch, see Dr. Pughe's Dict. *sub voce* "Hu."
[5] Cyvrinach y Beirdd, p. 29. [6] Triad 57.
[7] Iolo MSS. p. 669.

they conducted themselves under the influence of cautious reason in their sinking state. God now, out of His grace and unutterable love, imbued them with laudable intentions; placing among them wise and holy men, who under the upholding of God and His peace, and in the refuge of His truth and justice, acquired a right knowledge of every superiority conducive to the well-being of the race of the Cymry. Thus circumstanced, they proceeded in their adopted course, admitting into their train all that would join them, from camp to camp; and in this manner retreated, until they escaped from the nations that had assailed them with devastation and plunder." [8]

[8] Roll of Tradition and Chronology, *apud* Iolo MSS. pp. 47, 426.

Chapter III.

THE ARRIVAL IN BRITAIN.

The leader of the Cymry, on their way from Deffrobani, was Hu Gadarn; hence styled one of "the three opposing energies of the Isle of Britain."[1] He also brought them over into this country; and on that account is distinguished as one of "the three pillars of the island."[2] According to Strabo, if indeed he refers to the same emigration, they proceeded westward along the Danube, as far as the Hercynian forest, where, meeting with difficulties, they returned to the Danube, and went forward to Helvetia, from thence to the country between the Rhine and the Elbe, and, lastly, to the Chersonese, to which the name of Cimbric has been attached, now the peninsula of Jutland. The Triads complete their route to their ultimate stations in Britain and Armorica. "They came from the land of Hav, called Deffrobani, where Constantinople stands, and they passed over Mor Tawch to the island of Britain, and to Llydaw, where they remained."[3]

The Mor Tawch, upon which the Coritani lay,[4] must evidently mean the German Ocean, whether we render it by the hazy sea, or the sea of Dacia, one of the names by which Germany was known in the middle ages.[5]

The arrival of the Cymry in Britain occured at a very early period. One chronology[6] fixes the event at about 1788 years prior to the Christian era; according to

[1] Triad 54. [2] Triad 4. [3] Triad 4.

[4] See Triad 7. It must have been, therefore, to the east of Britain.

[5] See Ranulph Higden; Chronicum Elegiacum; G. ab Arthur; Polydore Virgil; Heylin.

[6] Oral Tradition and Chronology.

another fragment[7] it would, perhaps, not be so early by about 170 years. The stone relics, discovered in different parts of the island, and which the rites of the bards have traditionally referred to our Cimbric ancestors, indicate a very remote antiquity. So do also the Celtic names, traceable along their alleged route, from the Euxine even to the Norwegian Morimarusa,[8] or Mor Marw, and all suggestive of primary occupation. Scientific men have, indeed, calculated on astronomical principles, that Britain must have been inhabited at least 1500 years before the Nativity. Their calculations are founded upon the religious festivals of the Druids, the dates of which are said to have been affected by the slow movement of the seasons through the signs of the zodiac, caused by the precession of the equinoxes, or, in other words, by the periodical revolution of the pole of the equator round the pole of the ecliptic.[9]

The existence of a numerous population about the period of the Roman invasion, as described by some of our old writers, would of itself imply a prior inhabitancy of considerable duration. Diodorus calls Britain Πολυάνθρωπον τὴν νῆσον;[1] and Cæsar, with especial reference to its maritime parts, remarks, "hominum est infinita multitudo;"[2] both which expressions indicate it to have been in their day unusually populated.

The Cimbric names, also, which are impressed upon objects between the Euxine and Jutland, preclude us from supposing that the emigration of the Cymry to Britain was owing to the pre-occupation of the intermediate countries by other nations, and that it was thus comparatively late; on the contrary, it would be more in accordance with the statement of the Triad,—"he would not have lands by fighting and contention, but of *equity* and in peace," to believe that this western nook was their original and proper allotment in the great division of the

[7] Roll of Tradition and Chronology. [8] Pliny.
[9] See Higgins, pp. 149, 150. Steward's Caledonia Romana, p. 24.
[1] Lib. v. c. 21 [2] Lib. v.

earth. Moses, having enumerated the sons of Japheth, and of Gomer, and Javan, adds distinctly;—"*By these* were the isles of the Gentiles divided *in their lands;* every one after his tongue, after their families, in their nations;"[3] as if the whole of Europe was legally occupied in their life-time.

The pedigree furnished by Nennius would well tally with such an early date. Granting thirty years as the average length of each link,[4] of which there are eighteen from Japheth to Hisitio inclusively, we should thus come down to the time when Isaac flourished. The hypothesis receives further confirmation from the fact, acknowledged by all, that the Cymry succeeded in preserving the patriarchal religion in comparative purity. How early soever the Bardic system may have been established in the island, as a help to memory, Druidism could not thereby have recovered its pristine aspect; it must needs, therefore, have left the East ere the influence of surrounding nations had considerably affected it. And, at the date in question, it might have done so, for we find that yet the religion of Noah was not quite forgotten even among the Philistines. This is evidenced by the conduct of Abimelech towards Isaac, in regard to the latter's wife.[5] In favour of the allegation respecting the genuineness of Druidism, may be added, moreover, the respectable, though negative, testimony of archæological science, which has not hitherto succeeded in discovering the least vestiges of idolatry in connexion with the ancient Britons.[6]

It would appear that the island was known to the Cymry, before they took possession of it, under the name of Clas Meitin, Clas Meiddin, or Clas Merddin. The following is the statement of one of the Triads:—

"Three names were given to the Isle of Britain from the beginning: before it was inhabited it was called Clas Merddin; after it was inhabited it was called Y Vel Ynys; and when

[3] Genesis x. 5.
[4] Reckoning the first from the deluge.
[5] Genesis xxvi.
[6] See Pre-historic Annals of Scotland, p. 342.

Prydain, the son of Aedd Mawr, had established a government therein, it obtained the name of Ynys Prydain."[7]

Another Triad tells us that it was the Gal gre[8] that gave it the first name, meaning either the people of Gallo-Græcia, or, more generally, the Gallic horde.

"*Clas*," which signifies *a green surface*, or any *enclosed space of ground*, has suffered no variation during the development of the Cimbric dialect, being still composed of primitive letters. "Meidin" must have been originally the same as "Meitin," and its subsequent modification only indicates the sense in which the word was understood by the scribe, viz.,—that of a *range of mountains*. The same meaning, indeed, might have been attached to "Meitin," by those who adopted the word in comparatively modern times, for the *dd* was not uniformly used long after its introduction into the alphabet; yet it is also possible that the naked form was retained under the impression that it was synonymous with "Meityn," a term denoting *distance*, properly of time. Whichever of these interpretations be the correct one, whether the *green range of mountains*, or the *distant green spot*, it cannot be denied that both are equally suitable designations of the external or objective character of our island. Undoubtedly, the verdant summits of our hills would convey to the mind of the roving mariner the first and only impressions respecting the country; and he would naturally talk of it on his return home, as the green spot he had seen in the far west, a long time ago. Appropriately descriptive, likewise, of the insular position of the place would be "Clas Mertin," or Merddin, which literally signifies the *sea-girt green spot*.

The vessels in which the aboriginal Cymry reached the shores of their ultimate home, it is presumed, were either of the coracle fashion, or else a species of canoe.

[7] Triad 1, Third Series. See also Triad 1, First Series, where the word is written *Merdin*, and marginal version, in which it is *Meitin*; Dr. Pughe's Dict., *sub voce* "Clas," where the name occurs as *Meiddin*.

[8] Dr. Pughe's Dict., *sub voce* Prydain.

Several of the latter kind have been, from time to time, dug out of bogs and marshes, where they must have been buried for ages. Pennant saw one in 1782, near Kilblain, in Scotland, which he describes as being 8 feet 8 inches long, 2 feet broad, and 11 inches in depth, having at one end the remains of three pegs for the paddle. The hollow, he says, was made with fire, in the very manner that the Indians of America formed their canoes. Primitive boats, of the same description, were also found, in 1765, at Kirkcudbright; in 1814, in the moss of Barnkirk, in the immediate neighbourhood of Newton Steward, Wigtonshire; at different periods in the Loch of Doon, in Ayrshire; in Lochwinnoch, Renfrewshire; one was discovered in the Carse of Falkirk, which Sir John Clerk, an enthusiastic Scottish antiquary of the last century, pronounces, from the series of superincumbent strata, to have been an ante-diluvian boat! In 1847, a canoe was found near Glasgow, measuring 19⅓ feet long, by 3½ feet wide at the stern, 2 feet 9½ inches wide midway, and 30 inches deep. One of a very ancient character was discovered in September, 1849, at Springfields, at a depth of about 20 feet from the surface. It was hollowed out of the single trunk of an oak, only 13 feet in length, but on either side of it lay two additional planks of curious construction, each of them pierced with an elongated hole; and, unlike the others, it had a rounded bow both fore and aft. This boat could hardly accommodate more than one man.[9]

But not to swell out our list unnecessarily, inasmuch as all the boats exhibit one general character, we will only add a single instance more of a canoe that was found in Wales, as late as September, 1851. It was dug out of a bog about six miles and a half from Cardigan, and consisted of a piece of solid oak, hollowed out by fire, and measuring inside at the bottom 8 feet in length, 2 feet 6 inches near one end, and 2 feet 1 inch at the other. The head ended in a thick, massy, and wide

[9] Pre-historic Annals of Scotland, pp. 30–32, 34–38.

projection, with a groove underneath it at the furthest point. This groove rested on tressels, which, as well as the projection, would imply that the boat was left in an unfinished state, and had never been removed from the stocks for use at sea.[1]

The coracle, of which numerous specimens are still to be seen on some of the Welsh rivers, is composed of a framework of wood and wicker, covered over with the skins of cattle or deer. We infer from Festus Avienus that the very same sort of boats was in use among the natives so far back as the time when Himilco visited these seas.

> "Non hi carinas quippe pinu texere,
> Acereve norunt, non abiete, ut usus est,
> Curvant faselos; sed rei ad miraculum,
> Navigia junctis semper aptant pellibus,
> Corioque vastum sæpe purcurrunt salum." [2]

According to one of the Triads, Dwyvan and Dwyvach escaped the devastation of Llyn Llion in a *llong voel*, a bald or naked ship.[3] And in another,[4] we learn that ships with sail and rudder were unknown to the Cymry before the time of Corvinwr, who is supposed to have flourished about a century anterior to the Christian era.

The Cymry found the island unoccupied; "previously no human foot had trodden therein;"—and "they took possession of it under the protection of God and His peace."[5] And "no one has any right to it but the tribe of the Cymry, for they first settled in it, and before that time no persons lived therein, but it was full of bears, wolves, beavers, and bannog oxen."[6]

Geological discoveries confirm the last statement of the Triad in a remarkable manner. After noticing the primeval existence of the Megaceros Hibernicus, the Bos primigenius, the Bison priscus, and the Ursus spelæus, as proved by the researches of men of science, the learned author of the *Pre-historic Annals of Scotland*, observes:

[1] Archæologia Cambrensis, January, 1852.
[2] Fest. Avien. Ora Maritima. [3] Triad 13. [4] Triad 91.
[5] Roll of Tradition, &c., *apud* Iolo MSS. p. 427. [6] Triad 1.

—"To these native animals may be added the horse, the roebuck, the red-deer, the wild boar, the *brown bear*, the *wolf*, and the *beaver*, all of which have undoubtedly existed as wild animals in this country, and been gradually domesticated or extirpated by man."[7] Here the whole list is nearly exhausted, and in the exact order of the Triad! And yet there could have been no collusion on the subject; the one authority is perfectly independent of the other.

It is not very clear where in the order of the Bovidæ we ought to class the "ych bannog," which may mean either a large or a horned ox.[8] The Bos primigenius, or great fossil ox, is frequently found in the island; the skull of one discovered in Roxburghshire, and exhibited now in the Scottish Antiquarian Museum, measures 28 inches in length. Mr. Wood refers to the discovery of the skull and horns of the great urus in a tumulus on the Wiltshire Downs, along with the bones of deer and boars, and fragments of native pottery, in proof of the existence in this country, originally, of a "very large race of taurine oxen, although, most probably, entirely destroyed by the aboriginal inhabitants before the invasion of Britain by Cæsar." There was also a smaller primitive wild species, the Bos longifrons, which appears to have become extinct soon after the time of the Roman invasion.[9] The "ych bannog" was in all probability one of the three, the Bison priscus, the Bos longifrons, or the Bos primigenius; the prominence implied in the epithet *bannog* would naturally fix upon the last.

The remains of the *wolf* and *beaver* have been found under circumstances indicative of extreme antiquity. For instance, they were found in the peat valley of Newbury, twenty feet below the present surface!

We may, moreover, consider the connexion of the

[7] Pre-historic Annals of Scotland, p. 23.

[8] The modern meaning of *ban* in the Cimbric dialect is high or lofty, but as *beann* in the Erse signifies a horn, it is not improbable that the word at one time was principally applied to a protuberance of that kind.

[9] Pre-historic Annals, pp. 23, 24.

bannog ox and the avanc, or beaver, with the Llyn Llion, as a traditionary memorial of the primeval existence of these animals.

When they had landed, the Cymry found in the island an extraordinary quantity of honey, which in their own language was called *mel*, and from that circumstance they styled it "Y Vel Ynys," *i. e.* the Honey Island.[1] Such is the statement of our national records, and it is wonderfully supported by the testimony of Himilco, the Carthaginian general, who, as Festus Avienus relates, referred in his journal to the British isles under the name of Æstrymnides.[2] This appellation has been taken by some, absurdly enough, to mean the isles of Gadflies; as Pliny, however, states the æstrus to be the *apes grandiores*, Æstrymnides must evidently mean the isle of bees. Nor is there any difficulty presented in the matter of chronology against this view of the case. Himilco's voyage to the Æstrymnides, though not easily determined, and sometimes placed as late as B.C. 420, is generally dated as far back as 1000 before the Christian era. The final abandonment of the name "Y Vel Ynys," must have occurred, according to the computation which is adopted in the "Periods of Oral Tradition and Chronology," about 750 years before the Incarnation.

There is no doubt that honey was abundant in this country in former times, for we find throughout our early records that the favourite beverage of the natives was made out of it; and even such words as *cyveddach*, revelling, and *meddwdod*, drunkenness, which seem clearly to have originated in *medd*, mead, are strongly corroborative of the fact. The following notice, which occurs in the Welsh Laws, shows that bees were regarded by our ancestors, in later times at least, with a sort of religious veneration:—

"Bees derive their origin from Paradise, and it was because of

[1] "When some of the Cymry had arrived in it, it was called the Honey Island, from the great quantity of honey that was found therein."—*Genealogy of Iestyn ab Gwrgant, apud Iolo MSS.* p. 3.

[2] Oræ Maritimæ, v. 94, et seq.

the sin of man that they came from thence, and God conferred on them His blessing, and therefore mass cannot be chanted without their wax."[3]

Hu Gadarn, who led the aboriginal colony into Britain, is said to have also "adapted poetry to the preservation of record and memorials." On that account he is commemorated in the Triads as one of "the three elementary masters of poetry and memorials of the race of the Cymry."[4] This he accomplished, no doubt, by the skilful introduction of historical facts into the Triban Milwr. In connexion with this subject, the "Roll of Tradition and Chronology" mentions the establishment of "wise regulations and religious rites" by the Cymry, on their first arrival in Britain; and we may well suppose that they brought this about mainly through the instrumentality, and under the guidance and superintendence of Hu. The words of the chronicle are as follows:—

"Here they established wise regulations and religious rites; and those persons, who, through God's grace and His superlative gifts, had received poetic genius, were constituted teachers of wisdom and benificent sciences, and called Prydyddion and Gwyddoniaid.[5] The art of vocal song now commenced, which became the vehicle of all traditions and retained truths; as it presented the easiest auxiliary to memory, the most agreeable to meditation, and the most fascinating for intellectual expression. Persons of the above classes were the primitive teachers of the nation of the Cymry; but they were guided by neither law nor usage, consequently, many of them became subject to error and forgetfulness; until acting in opposition to the Name of God and His Truths, disorganization, spoliation, and every iniquity ensued."[6]

There is no doubt that Hu Gadarn is the same individual with Hissitio, variously written Hessicio, Hisicion,

[3] Leges Wallicæ, lib. iii. c. 5, sec. 10.

[4] Triad 92, Third Series.

[5] Prydydd, usually translated a poet, would seem to have originally meant a *chronicler*, being derived from Pryd, time, or presence. Gwyddon has a primary reference to the wood *gwydd*, on which the bardic letters were engraved.

[6] Iolo MSS. p. 427.

Ysicion, and Usicion, mentioned by Nennius, for he is sometimes to be met with even in Welsh records under the name Huysgwn, which is obviously identical with the last three forms. Thus in an ancient poem entitled "Ymryson Gwyddneu a Gwyn ab Nudd,"[7] a contention between Gwyddno and Gwyn ab Nudd, the composition of which is attributed to the former, 460—520, the following compliment is addressed by the bard to Gwyn ab Nudd:—

"Ath gyvarchaf huyscwn
Gwr ai yscwid yn anghen
Nebir gwr pan yw dyechen."

I will hail thee, Huysgwn,
A man, whose shield protects in necessity,
Thine oxen are worth a valiant host.

The allusion to the oxen is sufficient to particularize the hero, to whom Gwyddno is pleased to compare his antagonistic friend.

In like manner Taliesin speaks of Uthr Pendragon, as

"Pryd Prydain hu ysgein ymhwyllad."[8]

Having the aspect of Prydain, and wisdom of Huysgwn.

There is, moreover, an evident allusion to the same personage in an ancient Gaelic poem, generally termed the *Albanic Duan*, as follows:—

"Ye learned of all Albin,
Ye wise, yellow-haired race,
Learn who was the first
To acquire the districts of Albin.

"Albanus acquired them with his race,
The illustrious son of Isiscon,
Brother to Britus, without treachery;
From him Albin of ships takes its name."

[7] Myv. Arch. vol. i. p. 165. [8] *Ibid.* p. 72.

J. Williams ab Ithel.

(To be continued.)

BARDISM IN THE SIXTH CENTURY.

We have no historical account of the establishment of a Bardic Chair in Britain prior to the sixth century. At that era, we are told, a chair was *restored* at Caerlleon-upon-Usk, under the protection of Arthur and his knights, over which the two Merddins, Taliesin, St. Mabon and others presided. It was here that the system of the Round Table was formed—which was "a system of the arts and sciences, rites and privileges of Bards and Minstrels—and the improvement and preservation, where such was deemed necessary, of the worthiest of old traditions, and the discrimination of all innovations that would be considered of a nature calculated to improve and enlarge honourable sciences, with reference to the wisdom and interest of country and nation."—(*E. Williams, apud Preface to Cyfrinach y Beirdd.*) The motto of this chair was "Truth against the world, In the name of God and His peace."

On the death of Arthur a chair was established at Loughor, under the protection of Urien Rheged, called the Chair of Taliesin, and the Chair of Baptism, because no one was allowed to be graduated who was not baptized, and devoted to the faith of Christ. The motto of this chair was "The Stone is good with the Gospel;" a remarkable declaration, as indicating the incorporation of Christianity with Bardism.—(*An old MS. apud Preface to Cyfrinach y Beirdd.*)

This chair seems to have been very eminent during the first years of its existence, if we may judge from the list which has been traditionally preserved of its early members. Madog, the son of Morvryn, of Caerlleon-upon-Usk, Taliesin, the son of St. Henwg, of Caerlleon-upon-Usk, and Merddin Emrys, of Maesaleg, in Glywysyg; after them, St. Talhaiarn, the father of Tangwyn, Merddin, the son of Madog Morvryn, and Meugant Hen, of Caerlleon-upon-Usk; who were succeeded by Balchnoe, the bard of Teilo, at Llandaff, St. Cattwg,

and Cynddylan, the bard. "These nine were called the impulsive stocks of the Baptismal Bards of Britain; Taliesin being their chair-president; for which reason he was designated Taliesin, chief bard of the west. They were likewise called the nine superinstitutionists of the Baptismal Chair; and no institution is deemed permanent, unless renewed triennially, till the end of thrice three, or nine years. The institution was, also, called the Chair of the Round Table, under the superior privileges of which, Gildas the Prophet, and Cadocus the Wise, of Llancarvan were bards; and also Llywarch Hen, the son of Elidr Lydanwyn, Ystudvalch, the bard, and Ystyphan, the bard of Teilo."—(*Iolo MSS.* p. 468, *reference made to MS. Triads of the Round Table.*)

From the last sentence we conclude that this chair was identical in object and usages with that of Caerlleon.

Of the existence of this chair, and of Taliesin's connexion with it, there is some evidence of a contemporaneous and personal kind to be met with in the poem called "Cad Goddeu," where the bard observes:—

"Chwaryeis yn Llychwr."
I have played at Loughor.

But there is a third chair, also, in which Taliesin is said to have presided—in "the territory of Gwyddnyw, the son of Gwydion, in Arllechwedd, Arvon, where he had lands conferred on him, and where he resided until the time of Maelgwn Gwynedd, when he was dispossesed of that property."—(*Iolo MSS.* p. 466.)

However improbable it would at first sight appear that Taliesin should establish a chair under the patronage of an Irish chief, such a fact is not unsupported by many passages in his poems, and particularly the following:—

"Pan farner y Cadeiriau,
Arbennig uddun y fau;
Fynghadair, a'm pair, a'm deddfon,
A'm araith drwyadl, gadair gysson.
Rym gelwir gyfrwys yn llys Don—
Mi ag Euronwy ag Euron."

When the *chairs* shall be adjudged,
Mine will be found the superior amongst them—
My chair, my cauldron, and my usages,
And my pervading eloquence—*consistent chair.*
I am accounted skilful in the *court of Don*,
I, and Euronwy, and Euron.—(*Myv. Arch.* v. i. p. 66.)

We are told, moreover, that Maelgyn Hir, of Llandaff, the bard, and maternal uncle of St. Teilo, and tutor of Talhaiarn, instituted the Chair of Caerlleon, Glamorgan, and Gwent,—that it was called the Chair of Maelgyn; "in which Merddin Emrys taught, subsequently, the art of vocal song, the science of Bardism, and their aphorisms."—(*MS. by Llywelyn Sion.*) Phylip Brydydd (1200–1250) makes honourable mention of this chair, and alludes to it as extant in his days:—

"Cadair Vaelgwn hir a huberid—i Veirdd
Ac nid i'r goveirdd yd gyverchid;
Ac am y gadair honno heddyw bei heiddid,
Bod se ynt herwyd gwir a braint yd ymbrovid,
Byddynt Derwyddon Prydyon Prydein."

The chair of Maelgwn Hir was prepared for bards,
And it was not intended for poetasters;
And in respect of that chair to-day, were it deserved,
In virtue of truth and privilege of which they had given proof,
They would be Druids and Bards of Britain.—*Myv. Arch.* i. 377.

The views of Phylip were in perfect accordance with the traditions of later bards. He insisted upon the existence of Bardism as that of a distinct and privileged order, founded and supported on the principle of TRUTH—to which mere poetasters had no claim nor right whatever. Iorweth Beli, a bard of the fourteenth century, also adverts to the favour and encouragement shown by this person to the bards.—(*Myv. Arch.* vol. i. p. 476.) For that Maelgyn, and not Maelgwn Gwynedd, is meant, is evident not only from the epithet Hir added to the name, but also from the mention made of "mab Don," in connexion therewith.

"Pan aeth Maelgwn Hir o dir mab Don."

Gwydion, the son of Don, we are told, "sent distinguished messengers from Mona to Maelgyn, requesting that he would pay him a visit at Caer Dyganwy. Maelgyn accordingly went there, and was constituted a teacher of the science of bardism, and the art of vocal song. Proceeding by sea to Mona, in the suite of Don and Gwydion, he won all the chairs wherever he travelled and sang; but at last animosities took place between him and the natives, especially their bards, and the Irish of Mona killed him."—(*MS. by Llywelyn Sion.*)

This person, no doubt, is the "Melkin" mentioned by Gunn, upon the authority of Balæus, in a note which says that "Nennius composed his history from the annals of the Romans, the Scots, and the Saxons; from the British Taliesin, *Melkin*, Gildas, Elvodugus, and others." —(*Preface to Nennius*, p. xx.)

His pupil, Talhaiarn, "presided in the chair of Urien Rheged, at Caer-Gwyrosydd, after the expulsion of the Irish from Gower, Carnwyllion, Cantrev Bychan, and the Cantred of Iscennen. The same chair was established at Caer-Gwyroswydd, or Ystum Llwynarth, where Urien Rheged was accustomed to hold his national and royal court."—(*Iolo MSS.* p. 466.)

This chair was the same, probably, with that at Loughor—the change of locality having been suggested by political considerations. And that it was in some way prospectively identified with the Gorsedd Morganwg, properly so called, is proved by the fact that the prayer composed by Talhaiarn has always been used at the latter congress. The following is the prayer, in one of its forms, as printed in the *Iolo MSS.* p. 469:—

> "God! impart Thy strength;
> And in that strength, reason;
> And in reason, knowledge;
> And in knowledge, justice;
> And in justice, the love of it;
> And in that love, the love of everything;
> And in the love of everything, the love of God."

Taliesin evidently connects Talhaiarn, as well as him-

self, with the Baptismal Chair, in the following passage of his "Angar Cyvyndawd:"—

"Cerddwn Dduw yssydd,—
Trwy ieith Talhayarn,
Bedydd bu ddydd farn,
A farnwys teithi
Angerdd farddoni.
Ef ai rhin rhoddes,
Awen anghymmes."

We sing God who exists;—
According to the statement of Talhaiarn,
There will be Baptism until the Day of judgment,
Which (day) will adjudge the character
Of the power of Bardism.
It is He who has bestowed
The great poetic genius and its mystery.

EDNOWAIN BENDEW.

GENEALOGY.

THE following genealogy occurs in a MS. entitled "Brithwaith Gwillim Pve," *i. e.* the Miscellaneous Works of William Pughe, which was written A.D. 1674, 5. It is at present the property of the patriotic Gwenynen Gwent, who has kindly lent it for the purposes of the CAMBRIAN JOURNAL.

ACHAV
GWILYM PVE
O RAN̄
TAD A MAM
A
THEIDIAV A NEINIAV
O Ran̄ Tad
Or Pues Ar Bulkleyes
O Ran̄ Mam̄
Or Gwynns Ar Gryffyths
O Sir Fôn, A Sir Gaernarfon
Yng Wynedd. Venedotia.[1]

Achau Gwlym Pue o Ran ei Dad Phylipp Pue.[2]

1 Marchydd[3] Vn or Pymtheg llwyth Cym̄ru.[4]
2 Carwad
3 Juffeth
4 Nethan
5 Edryd
6 Idnerth
7 Gwyan
8 Yerworth
9 Cyneric

[1] "The Genealogy of William Pugh in respect of his father and mother, and grandfathers and grandmothers. On his father's side from the Pughes and Bulkleys: on his mother's side from the Gwynnes and Gruffiths of Anglesey and Caernarvonshire, in North Wales."

[2] "The Genealogy of W. P. on the side of his father Ph. Pugh."

[3] He was lord of Abergeleu in Uwchdulas, Denbighshire, and is said to have flourished in the time of Rhodri Mawr, about the year 846.

[4] "One of the fifteen tribes of Wales."

Achau Gwlym Pue o Ran ei Dad Phylipp Pue.

10	Eignion Ddû	Brawd Ednyfed Vauchan.[5]
11	Dafydd Fab Eignion	
12	Dafydd Vauchan	
13	Tydur	
14	llewelyn	
15	Rhus llwyd	
16	Eignion	
17	Hugh llwyd	
18	Reginallt Fab Hugh	I wraig Ef oedd Elisabeth Salsbery, verch Fulio Salsbery or Beren, A lleweny[6]
19	Robert Pugh	Gwraig Robert Pugh oedd Jane Bulkley.[7]
20	Philipp Pugh	
21	Robert A Gwilym Pugh	Dau Frawd Meibion Phillipp Pue, oi wraig Ef, Gaynor Gwynn.[8]

Achau Gwilym Pue; o Rañ ei Dad ai Fam ai Ddwy Nain Ai Ddau Daid.[9]

Robert Pue, a fu yn Drafailiwr Mawr, ag yn cael Parch gan wyr oedd goreuon Gwledidd Diarth, Megis Frainc ag Italie, ag Almayne.[1]

Ir oedd Ef Hefyd yn Barchus Gidar Brenin Siarles yr Ail, Ai Ddau Frawd Ef, Sef Siames Tywysog Efrog. Ag yn Enwedig, Gida Harry, Twysoc Caerloyw. Ir Hwn I bu Ef yn Noddwr, a Gaynor Gwyñ, Hon oedd Ferch y Marchog Sr Richard Gwynn o Gaernarfon, Ag Elen Gruffydd, or Penrhyn Is y Garth.[2]

[5] The distinguished general and able minister of Prince Llywelyn ab Iorwerth, in the early part of the thirteenth century.

[6] "His wife was Elizabeth Salisbury, daughter of Fulio Salisbury of Beren and Lleweny."

[7] "The wife of R. P. was J. B."

[8] "Two brothers; sons of Ph. P. by his wife Gaenor Gwynne."

[9] "The Genealogy of W. P. in respect of his father and mother, his two grandmothers, and his two grandfathers."

[1] "R. Pugh was a great traveller, and esteemed by the most eminent men of foreign countries, such as France, Italy, and Germany."

[2] "G. G. was the daughter of the knight, Sir R. G. of Caernarvon, and E. G. of Penrhyn Is y Garth."

Achau Gwilym Pue, o Ran ei Dad ai Fam ai Ddwy Nain ai Ddau Daid.

duscawdwr yn Iengtid y Twysog Hwnn.[3]

Ir oedd Robert yn wr Dyscedig Iawn Mewn Philosophy, Divinity, ag Mewn cyffraith y canon, or Hon yr oedd Ef yn Ddoctor, ag Athro, a Dyscawdr. Yr Roedd Ef yn Gwybod Ag yn Gyfarwydd Mewn llawer o Iauthodd Megis yn y llading, Groeg, Hebrew, Italianeg, Spanelaeg, Frangaeg, Almainag, Saesnaeg A chymraeg.[4]

Gwilym Pugh y Brawd Arall, a Fu Hefud yn Drafaeliwr, Ag yn wr o Ddysc, Ag o Barch ym Musc Gwyr o alwad uchel, ag hefyd y cyffredin Bobl, Hwn a scryfenodd y llyfr ymã.[5]

Achau Gwilym Pue o Ran ei Famm Gaynor Gwyñ.[6]

1 Cadwaladr

2 Edwal Ywrch
3 Rhyddarch Molwynog
4 Conan Tindaethwy
5 Esyllt Gwraig Merddyn Fruch
6 Rodri Mawr
7 Anarawd
8 Edwal Foel
9 Meiric

A Fu Frenin Dywaethaf or Brittañiaid yn Unus Brudain.[7]

[3] "He was also respected by King Charles the Second, and his two brothers, James, prince of York, and especially Henry, prince of Gloucester, to whom he had been protector and tutor when that prince was young."

[4] "Robert was deeply learned in Philosophy, Divinity, and the Canon Law, of which he was Doctor and Master and Teacher. He knew, and was conversant with, many languages, such as Latin, Greek, Hebrew, Italian, Spanish, French, English, and Welsh."

[5] "W. P. the other brother, had also been a traveller, and was a man of learning, and esteemed by men of high position, as well as by the common people. It was he who wrote this book."

[6] "The Genealogy of W. P. in respect of his mother G. Gwynne."

[7] "Who was the last king of the Britons in the Isle of Britain."

Achau Gwilym Pue o Ran ei Faṁ Gaynor Gwyñ.

10 Edwal
11 Iago
12 Conan
13 Gryffydd Fab conan
14 Owain Gwynedd
15 Rodri
16 Thomas
17 Cradog
18 Gryffydd
19 Dafydd
20 Howel
21 Robert
22 Meredydd
23 Efan
24 Meredydd
25 Sion
26 Efan
27 Sion Wyñ — Gwraig Sion Wynn, A Mam Sr Richart Gwyn, oedd Mallt Ach Rhydderch o Swydd Fôn, o Achau Boneddigaedd A Chenedl or Goreuon, o Fôn.[9]
28 Sr Richard Wyñ o Gaernarfon, Tad
29 Gaynor Gwyñ oedd wraig Phylipp Pugh, a Maṁ Robert Pugh
30 Ai Frawd Ef, Gwilym Pugh[8]

Achau Gwilym Pue o Raṅ ei Nain, o Ran ei Dad, Jane Bulkley.[1]

1 Robert Arglwydd or — Arglwyddiaeth Bulkley[2]
2 Syr Richard Bulkley — Ei wraig Ef oedd Catherine
3 Syr Richard Bulkley — Gryffydd oedd Ferch Ei Sir
4 Jane Bulkley Gwraig Robert Pugh esq. A Maṁ — William Gryffydd Chamberline.[3] Gwraig yr Ail Sir Richard
5 Phylipp Pue, A Nain — Bulkley oedd Margaret Sauage

[8] "Sir R. W. of Caernarvon, father of G. G. who was the wife of Ph. P. and mother of R. P. and his brother Wm Pugh."

[9] "The wife of S. W. and mother of Sir R. G. was Mallt, daughter of Rhydderch of Anglesey, being of genteel descent, and of one of the most eminent families in Anglesey."

[1] "The Genealogy of W. P. on the side of his paternal grandmother, J. B."

[2] "The Lordship of Bulkley."

[3] "His wife was C. G. who was the daughter of W. G. chamberlain.

Achau Gwilym Pue o Rañ ei Nain, o Ran ei Dad, Jane Bulkley.

6 Gwilym, Ai Frawd Ef oedd Hynach, Sef Robert Pugh.[4] Hoñ oedd Ferch Sir John Sauage o Fon Ag A Elwir Rorke Sauage yn Swydd Gaer lleon Gawr.[5]

Or Sauage Hwñ y Doeth Arglwydd Viceiont Sauage, Yr Hwn sydd weythian yn Iarll Riuers.[6]

Or Margaret Sauage oi Gwr Hi Sir Richard Bulkley y Doeth Arglwydd Bulkley Viceiont Cassal yn yr Ei-werddon.[7]

Fy Fu Ir Syr Richard Bulkley oedd yn Briod A Margaret Sauage Fab Ag Alwyd Hefyd yn Sr Richard Bulkley, oedd Frawd Hynaf Jane Bulkley Gwraig Rober Pue yr Hwn oedd Farchog Urddasol. Iddo Fe yr Roedd Dau Fab Ag Nid Amgen, yr hyn a oedd o Enw Ei Dad, Syr Richard Bulkley yr Ail oedd Thomas Buckley, I Sr Richard I Bu Fab, Ag A Alwyd yn Richard Bulkley, Ag A Fu Farw yn Ddietifedd yno yr Etifeddodd Aeth yr Ewyrth.[8]

Thomas Bulkley Awnaed yn Arglwydd Viceiount Cassal yn Iwerddon Ei Fab Ef, Robert Arglwydd Bulkley Sydd yn Fuw yr Awr Hon yn y Flwyddyn 1675.[9]

[4] "J. B. wife of R. Pugh, Esq., and the mother of Ph. P. and the grandmother of William, and his eldest brother, R. P."

[5] "The wife of the second Sir R. B. was Margaret Savage, who was the daughter of Sir J. S. of Anglesey, and a place called Rorke Savage in Cheshire."

[6] "From this Savage came Lord Viscount Savage, who is now Earl Rivers."

[7] "From M. S. by her husband Sir R. B. came Lord Bulkley, Viscount Cashel in Ireland."

[8] "Sir R. B. who had married M. S. had a son also named Sir R. B. He was the elder brother of Jane Bulkley, wife of R. P. and was an honourable knight. To him were two sons. The elder was named after his father, Sir R. Buckley. The second was Thos. Buckley. Sir R. had a son, named Richd. Buckley, who died without an heir, and the inheritance passed to the uncle."

[9] "T. B. was made Lord Viscount Cashel in Ireland. His son R. Lord Buckley is now living, in the year 1675."

Achau Gwilym Pue o Rañ Nain o Dû Ei Famñ Elen Gryffydd.[1]

1 Ydnyfed Vaughan
2 Sir Tudyr
3 Gryffydd
4 Gwilym
5 Gryffydd
6 Gwilym
7 William Vaughan Chamberlaine Gwynedd[2]
8 Syr William Gryffydd Chamberl.
9 Syr William Gryffydd Chamberlaine
10 William Gryffydd o Gaernarfon
11 Elen Gryffy Gwraig Syr Richard Gwyn, Tad a Mam̃
12 Gaynor Gwyñ Gwraig Phylipp Pue oedd Dad a Mam̃
13 Gwilym Pue, Ai Frawd hynaf ef Robert Pugh.[3]

Y Wraig Ydnyfed Vaughan oedd Tanglwst Merch y llowenarch, Fab Brân, un or Pymtheg llwyth cymry, or Hon y ganed y Marchog Syr Tudyr.[4]

Achau Gwylym Pue, o Frenin lloegr Edward y Trydydd.[5]

1 John o Gendt, Pedwerydd Mab Edward y Trydydd.
2 John Beaufford
3 Edmund Beaufford
4 Harry Beaufford

Ei Drydydd wraig Ef oedd Catharine Swinfford, A Fu Briod or Blaen A Syr Hugh Swinfford, Marchog o Normandi o ddiwrth Hon I Doeth y Beuffords Im̃a,

[1] "The Genealogy of W. P. in respect of his maternal grandmother, Ellen Gruffydd."

[2] "Chamberlain of North Wales."

[3] "Ellen Gruffydd, wife of Sir R. G. These were the father and mother of G. G. wife of Ph. P. who were father and mother of W. P. and his elder brother, R. P."

[4] "The wife of Ednyfed Vychan was Tanglwst, daughter of Llywarch, son of Bran, one of the fifteen tribes of Wales, of whom was born the knight Sir Tudyr."

Llywarch was Lord of the Commot of Menai in Anglesey, and dwelt in that township, which from him is called *Tref Llywarch*. Sir Tudyr had for his portion Nant and Llangynhafal; he married Adelicia, the daughter of Riccet, the son of Cadwaladr, second son of Gruffydd ap Cynan, Prince of North Wales.

[5] "The Lineage of W. P. from the King of England, Edward the Third.

Achau Gwylym Pue, o Frenin lloegr Edward Trydydd.

5 Charles Beaufford Hwn A Droes Ei Henw
5 Yn Charles Sum̄ersett, Ei Ferch Ef oedd
6 Elysabeth Som̄ersett
7 Margaret Sauage
8 Jane Bulkley
9 Philipp Pue
10 Gwilym Pue, Ai Frawd Hynaf sef Robert Pue.

Ag Foi Galwad Hwy Beuffords, o Blegid Geni John Beaufford, Mab John Ghendt or Catharine Swinfford y m̄a, mewn Tref yn Normandie, Ai Henw Beaufford, Tad Chatharine Swinfford, oedd S^r Payn o Normandi, Gwr o Alwad uchel.[6]

Charles Somerset, Iarll Caer-Frangon, oedd o Joan Hill, o waedoliaeth Da urddasol. Rhai A Ddwaid Mai nid Gwraig, ond Gordderch oedd Joan Hill, I Harry Beufford Dug, Ne Dwysog Somersett.[7]

Elisabeth Som̄ersett, oedd yn Ferch y Charles Iarll caerfrangon, A Fu Briod a Syr John Sauage.[8]

Margaret Sauage, oedd yn Ferch I Syr John Sauage or Elisabeth Somerset. Hi A Fu wraig Syr Richard Bulcley.[9]

Jane Bulkley, oedd yn wraig I Robert Pue, or Penrhyn yn y creuddyn. Ir Rhain y Bu Ail Fab Ag A Alwyd.

Phillipp Pue. Ei Feibion Ef oedd Robert, Ai Frawd Ef Gwilym Pue.[1]

[6] "His third wife was C. S. who had been married before to Sir H. S. knight, from Normandy. From her came these Beuffords, and they were called Beuffords because J. B. son of J. G. by this C. S. was born in a town in Normandy, called Beaufford. The father of C. S. was Sir Payn, from Normandy, a person of eminence."

[7] "Ch. S. earl of Worcester, was descended from J. Hill, being of good and honourable blood. Some say that J. H. was not the wife but concubine of H. B. duke or prince of Somerset."

[8] "E. S. was the daughter of Ch. earl of Worcester, and was married to Sir J. S."

[9] "M. S. was daughter of Sir J. S. by E. S. She became the wife of Sir R. B."

[1] "J. B. was the wife of R. P. of Penrhyn in Creuddyn. Their second son was named Ph. P. His sons were R. and his brother Wm. Pugh."

Arfau y Pencenedloedd or Rhain y Doeth y Gwilym Pue Ai Henafiaid, Allan.[2]

Marchydd

Yn Dwyn Gules, Pen Saracen, Argent, Gwedi Ei Rwygo oddiwrth y Gwddw ai Arleisiau Gwedi y Amgylchu A thorch or Ail, a Sable. Y Rhain yw Arwyddion Neu Arfau Bonedd, Gwilym Pue, o ran ei Dad.[3]

Ednyfed Fychan.

Yn dwyn gules, cheuron Ermin, Rhyng 3 Phen̄ Gwyr, Gwedi y Torri, Argent. Videt: y *Tri Phen Sais.*

Ednyfed Fychan oedd Mewn Parch Mawr, a Gallu Gidar Twysog llewelyn Fab Gruffydd, Yr Hwñ, Er oedd Efe yn Blaeny lluoedd. Ag yn Beñ Ryfelwr Grym̃us, yn Erbyn y Saeson. Fo Enillodd Gariad y Tywysog, yr Hwn A roes Iddo yr Arfau, y may Ei Hepphil Ef yn I Ddwyn Hyd yr Awr Hon; Megis y Tri Phen Sais.[4]

Yestyn ap Gwrgant.

Penraith Morgañwg.
Tri chedronells, argent.[5]

Rhûs ap Tewdor

Yn Dwyn Gules, llew Rampant, or, Bordure Inueued, or Ail, Twysog Dinefor oedd Rhûs Ap Tewdor.[6]

Gryffydd Fab Conan.

Yn Dwyn Gules, Tri llew Passant, Mewn Pale, Argent. Twysog Gwynedd oedd Gryffydd Fab conan.[7]

Bleddyn Fab Conwyn
Twyssog Powys.

Yn Dwyn, ôr, llew Rampant Gules.[8]

Arglwydd Bulkley

Yn Dwyn Sa le, Tri Phen Teirw Argent Gida cheuerine or Ail.[9]

[2] "The armorials of the Heads of families, from which W. P. and his ancestors are descended."

[3] "Bearing Gules, a Saracen's head, arg. erased; environed about the temples with a wreath of the second, and sable. These are the ensigns or arms of gentility which belonged to W. P. in right of his father." According to some authorities the wreath was or and argent.

[4] "Ednyfed Fychan was in great esteem and power with prince Llewelyn, the son of Gruffydd [Iorwerth], who was at the head of his troops, and fought most bravely against the English. He won the love of his prince, who granted him the arms which his descendants bear to the present day: namely the three Englishmen's heads."

These arms are properly blazoned as "Gules a chevron ermine, between three Englishmen's heads, couped proper."

[5] "Iestyn ab Gwrgant, lord paramount of Glamorgan. Three

chevronells argent." The field is gules. Iestyn was contemporary with Rhys ab Tewdwr, and founder of one of the five Royal Tribes.

6 "Gules, a lion rampant or, within a bordure indented of the second. Rh. ap T. was prince of Dynevor." He was the head of one of the five Royal Tribes, and flourished in the eleventh century.

7 "Gules, three lions passant in pale, arg. Gr. son of Cynan was prince of North Wales." He was also one of the five Royal Tribes, and was the father of Owain Gwynedd. His biography, written in Welsh, is inserted in the second volume of the *Myvyrian Archaiology*.

8 "Or, a lion rampant, gules." Bleddyn ab Cynvyn was prince of Gwynedd and Powys in the eleventh century.

9 "Sable, a chevron between three bulls' heads, argent." Armes parlantes; Bul-kley.

(To be continued.)

PHILOLOGY.

THE WAND OF MOSES.

(*See Myvyrian Archaiology, Vol. I. pp.* 41, 42.)

By George B. Beaumont, Esq.

(*Continued from page* 40.)

Having occupied so large a space in your valuable Journal with prefatory matter, I must now offer a specimen of the subject, and of the proposed treatment of the ancient Welsh literature. Some observations on the prize essay of Dr. Meyer are therefore submitted, as his very able argument cannot be passed over here; it militates directly against my "Suggestions," which are to explode the idea of a common origin for the Celtic and Cimric races.

We are of course prepared, by Dr. Pritchard's Treatise on the Hindu-European Tongues,[1] to admit to the fullest extent an affinity between the Celtic, Teutonic, the classic languages of Greece and Rome, and the Sanscrit. On the other hand, Dr. Meyer himself allows that the vocabulary is not decisive of the stock or origin of a language; and indeed if it were so there would be nothing to be said against the theory of the Rev. Stephen Whiston (noticed in Richardson's *Hafez*), that the British is a Persian idiom, from the abundance of Persian words to be found in it. The prevalence of Celtic in the Welsh vocabulary may be an accidental relation, and even that vocabulary suggests as much, since among others it exhibits for *bread*, *mutton*, *town*, *house*, *ox*, *wine*, &c., the non-Celtic and purely Aramitic words, *bara*, *wedder*, *tre*, *ti*, *yok*, *gwin*. Welsh literati there may be who may

[1] "The Eastern Origin of the Celtic Nations proved by a comparison of their Dialects with the Sanscrit, Greek, Latin and Teutonic Languages." Oxford, 1831.

refuse to surrender a prejudice, but Cimric antiquity and the living people of Cimric descent would not, I should think, give up to Celts (nor that I am aware do any Celtic people assert a claim to) the many-stringed and consummate harp. ("Telen" is Aramitic too, the *Psalms* of David are *Telenoth.*) The Celtic *colours* were *red*, the British *blue;* the Jack (Aramitic for *united* or compressd) combined both when both joined battle against the Saxon, though they were disunited when the Celt Cadwallader struck down the arms and religion of the Britons, whose cause and independence thenceforth (commencing the seventh century) were shut up in Wales. There the old British faith and the Aramitic title for the Deity "Shadai" are not obscurely found: David ap Gwillym in using the title "the Secret One" for the Deity refers us to the same word that occurs in the "Bruts," *i. e.* to "Sidi," with this variation, that "secret" would be written in Aramitic with one S (Samech) and "Shadai" with the other S; the Erse adopts Siddhi for fairies or mountain spirits. British and Breton Heraldry have the "Corn-ears," (in Aramitic *Pryddin*) comprising also the idea *emigrant* or *colonist;* British numismatics have the same symbol, while the Celt (Borlase's *Cornwall*) exhibit for the same idea, *emigrant*, the trunk and branches of a tree, the same idea as given by the word "Celt." Many of our most important political institutions, knight, jury, &c., are purely Cimric, inadmissible as of original institution among any nations of continental Europe, (except Brittany, and, as to juries, Hungary and the Scandinavian provinces), and knighthood is, by the consent of ancient Romance, referred to Britain and Arthur, while the word "Knight," *knecht*, *servant*, is peculiar to England, and follows out a British or Cimric character and office, the "Cal-Ovydd" or "itinerant minister," knight-errant. If I were to pursue the subject of institutional differences separating Celt from Cimru, I should drop that which is before us and tire the reader, but it may be found that theories of language are also discursive.

Dr. Meyer's consummate ability, originality and pro-

fundity, elicited by the subject of the prize essay, are calculated to rivet Celtism on the Cimri; these are therefore cautioned to hold to their own; and with all deference to the great scholar before us, it is here to be hinted that he has not, nor are we, perhaps, in the present state of our information, prepared to separate entirely what is external from what presents the intimate affinities and characteristics of language for so wide a field as from the Indus to the Shannon, and from beyond the nineteenth century before, to the middle of the nineteenth century after, the Christian era. For example, (page 25,) the "article" in use in the Celtic and ancient Egyptian, where "O-Siris" means *the* Star,—this appears external to the character or family of language; in the Greek, the Doric dialect abounds in the use of the *article*, which the Homeric and Hesiodic poems ignore; yet *this* has never been assumed as a ground for distinguishing Doric and common or Ionic Greek as generically different in classic times. Perhaps I could find arguments to show that the use of the article arose out of the transition of a language from being oral to the state of being a written medium of communication; but I will not detain you on that point.

The following are among the differences between the Celtic and Cimric grammatical inflections, as noticed by Dr. Pritchard, and as separating the latter from any Hindu affinities: the terminations of the plural of nouns, the want of cases or inflections of nouns; the pronominal prefixes and suffixes to nouns and verbs: in these several particulars the Cimric agrees with the forms of the Aramitic, or as we usually entitle them, the "Semitic" languages. The Sanscrit reduplication to form the *preterite* is unknown to the Cimric. Even in that peculiarity (Dr. M. No. 6, at p. 24) the addition of the verb *to be* "set after the verb as an affix to express many differences of time," (see also No. 4, p. 23,) this appears, though claimed for the Celtic, its congeners, and the Sanscrit, to have been *tacitly*, as it were, admitted into the Semitic or Aramitic: for Dr. Lee (Hebrew Grammar)

observes that the past tense has the form of accentuation of a concrete noun, the present or future tense of an abstract noun. Here the ideal insertion of the verb *to be* evidently is in operation, as it appears formally in the Sanscrit. I have not the information to determine which of the two suits the Welsh verb. In the Sanscrit the first person is the root of the verb, in Welsh and Aramitic the third. But as I have to claim Britain beyond Wales for the Cimri of thirteen centuries ago, I would observe in conclusion that the common parlance of Britain, "I am writing," "I am eating," is purely, and I believe exclusively, Aramitic. It does not belong to the Saxon, nor to any continental race or language mixed up with British institutions, or concerned in the settlement of Britain; it may be found in the Attic dialect among ancient Hellenic races and tongues, and exists in the Spanish; but here the verb *to be* is in two forms, *es* and *esta*, the latter expressive of conditions of being, as, "he is well to-day," the former giving the absolute or simple idea of being, as "he is a man;" the latter is the form used in the parallelism in question, and it fails so far as the introducing a complex for a simple idea *to be*. The only actual parallelism is that of the British and Attic language, and at that site, Athens, there are wonderful relations to be developed between its ancient institutions, almost buried in mythology, and overlaid with Hindu or classic Greek circumstances of after eras. There, on the confines of Europe and Asia, at a really *archaic* period, my "Suggestions" (now in course of publication) are intended to open the case of Cimric antiquities. British topography, institutions, national and household phrases, (almost all our sea-faring terms,) are quite copious, and express enough to separate entirely Celtic from Cimric, to dissolve an accidental amalgamation of twelve centuries, and to disabuse the Welsh compilations of some seven centuries of Celtic interpretation, gloss, or mistranslation.

Translation of the "Wand of Moses," in the *Neo-*

Druids of the Hon. Algernon Herbert, p. 129, with corresponding Hebrew uninflected:—

And thou God our May-father	For "May" stood perhaps Maius
God the Institutor	Shemm
Wert a benign enchanter	Avah hoshe
Very energetic	Hoz cham
When thou didst preserve	
Through the waves	eim
The multitudes of Moses	meni moshe
Pervading sovereign	sheolshe
Woe to his enemy	Honi aib
Hath he practised witchcraft	nesheph
Against the creator and his host	Bara alem
Cursing in his fury	Alah hober
And sent into the sea	Shelah eim
His freshly excited fury	Hober
Truly he enticed him	Chen
Through the raging waters	Hober eim
And the drowning and the noise	Sheteph Bal
And caused the sun to fail	Chadel Shemesh
Till it was west of the earth	Shemel Adam
Thou didst preserve and lovingly save	
Out of every prison	Chal alem
All but the violent multitudes	Ragesh
Their dawning was sad for their country	Boker honi adam
And the refuge for us also	Salem
From the unruly passions	Honi eim
Of unmerciful Hell	Rashoi "Hades"
Was unto God our May-father	Maius or Maioc (as before)
God the Institutor	Shemm
The benign enchanter	Avah hoshe
Strong is thy land of Heaven	Hoz ai
Heavenly peace is joined	Shemaim selah lachem
To thee the Cery	Cheri
There is no overshadowing (*query*, diffusing?)	Lo pasch
And there are no wants	Lo rosh
To thy land O God!	
There shall not be made	Lo hoshe
Nor shall there be a foe to enter thy refuge	Aib boa chasa
I have known	idoi
I have understood the ford	irah barach
By which to avoid shame, &c.	asher

A literal rendering from the Aramitic (Hebrew) as

above, with changes in the Aramitic text, as indicated in each line, if there be any change:—

God who art father	100	Mah haiah
God in Heaven		Shemaim
Thy will be done		
Here verily		zah am
Where thou providest		
Through the *graces of the spirit*	105	
For the many redeemed.		
Unity in trinity!		
Pity oh! father		cheno ab
Add		
Bread this day	110	Barah ela eim
Each transgression		
Loosen to each		
Who *makes blank* to his offenders		
Pray entice not		
Into temptations	115	Hobereim
And place aloof evil.		Set oph
Great is thine ancient title		Gedol shem isis
The *name of God* to men.		Shem El
Thy love preserve and save		
All this assembly	120	
Transcendant power possessing		Rakesh
Preceding all human administrations		Bocher
And dominion added to		Meshel
Governings		Honieim
For the sum of *cycles!*	125	Rash
God who art father		Mah haiah
God in heaven,		Shemaim
Thy will be done		Avah hoshe
Here as it is in Heaven		Zah haiah
This day give us bread	130	Shem eim
[To thee the Harvest]		
Pray forgive		Lo pashk
To us our offences		Lo rashoi
To thee-ward		
According to the measure	135	Leshoah
Of our annulling. Abba! Help!		Ab Has
Thy hand		Id
And thy light bless		Aor
Our prince irreproachable.		Sir[2]

The words of the "Wand of Moses" not rendered into

[2] The MS. in the Hebrew character is left at the Publisher's.

the Aramitic are where the ideas they present are admitted into my re-translation, or where the idea is there paraphrased, as v. 107, *pervading* is paraphrased by "unity," and 138, "avoid shame" is rendered "irreproachable." The whole of this poem (216 lines), "Wand of Moses," has been submitted to the same process as the thirty-eight lines here given. By comparing the two English versions above, it may be seen to which words in each line of either version the Aramitic in the opposite line applies: it seemed therefore unnecessary by numbering the words to make a more direct reference. The reader will perceive that the differences in the two Aramitic versions are confined to the dividing one word into two, or, conversely, the insertion or omission of a vowel, and the substitution of one for the other of two interchangeable letters, these being in the Aramitic two *s's*, two *t's*, &c., and *j* for *z*, *g* for *k*, and the like.

PENDEFIG.

The above word occurs in a very peculiar sense in the Welsh Bible, Luc xxii. 25. "Y mae brenhinoedd y Cenhedloedd yn arglwyddiaethu arnynt, a'r rhai sy mewn awdurdod arnynt, a elwir yn *Bendefigion*."

The ordinary meaning of the word is a *prince*, a *chieftain*. Richards and Dr. Pughe explain it, *one of the highest rank*, a *grandee*, &c. But this meaning will by no means suit the original Greek word in the verse above quoted; in the English version the term is properly rendered *benefactors*.

Pendefig is usually supposed to be derived from *Pen*: but *tefig* or *defig*, the latter part of the word, has not been satisfactorily explained. Dr. Pughe says that *tefig* is *overspreading*, *sovereign*; and quotes from Lewis Glyn Cothi the line "Pen defig pob pen difeth," as an illustration. But this can hardly be looked upon as a satis-

factory authority, as it is obvious that *Pen defig* should be written in one word. Besides, to be an explanation in point, *defig* here should have been *tefig*, *pen* being masculine. But the prosody of the line requires *defig;* and the quotation is, no doubt, quite correct, excepting that *Pen defig* should be joined into one word. These remarks show that the eminent lexicographer was at a loss respecting *tefig:* and it may indeed be confidently asserted that no such word exists.

But may not *Pendefig* be the Welsh form of the Latin *Beneficus?* Benefic, Benefig, Penefig, Pendefig. In that case, *Pendefigion* would be an exact translation of the Greek.

Sir Hugh Evans in Shakspeare calls *bless*, *pless;* and *beard*, *peard:* and it is natural to the Welsh pronunciation to harden on some occasions the soft letters of another language, more especially at the beginning of words: for example, (to confine the instances to the letter B,) *Bank*, *Pongc* and *Pongcen; Blanket*, *Plangced; Blister*, *Plistrin; Block*, *Ploccyn; Bottle*, *Pottel; Bowl*, *Powl* and *Powlen; to Bowl*, *Powlio; Brass*, *Pres; Britain*, *Prydain.* Thus the change of the B in *Beneficus* into P in *Pendefig* is easily accounted for.

But the chief question is, How came the letter D into *Pendefig*, supposing the word to be identical with *Beneficus?* It may be answered that it came very naturally, and in accordance with a well known phonetic principle, which is this, that when the letter N is followed by a vowel, (as in the case of *Beneficus*,) there is a faint sound of D observable. And this faint sound of D is, in fact, developed into the full and complete articulation of this letter in several words. The Latin *Sonus* and *Sanus* are both of them, in English, *Sound;* the *d* being introduced naturally after the *n*. *Cinder* too is from the Latin *Cinis*, *Cineris;* and *Tender* from the Latin *Tener*. *Thunder* is evidently connected with the Latin *Tonare*. The Latin *Candeo* and *Candidus* come from *Canus* on the same principle. *Tendril* is derived through the French from the Latin *Tenere*. The Latin *Tendo* is

from τεινω. The Latin *Tundo* and *Tondeo* may come from the Celtic *Twn*, feminine *Ton*, bruised, broken, cut. Another obvious instance is ανδρος for ανερος. Of the name *Kenrick* there is a form *Kendrick* in the same way. And probably the Welsh *Andras*, the *crux* of our dictionary-makers, is nothing but *Anras*, *i. e.* graceless. You can hardly utter the word *Anras* without calling it *Andras*, the D forcing itself in, in spite of you. It may be remarked, in passing, that this process is curiously reversed in the word *Render* from the Latin *Reddere*.

It may be further remarked that the word rendered *Pendefigion*, in the verse in St. Luke, is in the Vulgate *Benefici;* and if the two words are identical, this is one instance, among many others, where the Welsh translators have very wisely adopted terms from the old Latin version, slightly modified to suit the language.

NICANDER.

BOTANY.

It was a happy and seasonable thought which suggested that a prize should be given at the next anniversary celebration of the Cymreigyddion y Venni, for the best "Account of the Herbals, and other Botanical works in the Welsh language, either printed or in MS., with a catalogue, in Welsh and Latin, of the plants indigenous to the Principality, and particulars of their traditionary repute and properties, and of their culinary, medicinal, dyeing, manufacturing and other uses among the Cymry, in ancient and modern times." It is earnestly to be hoped that the wishes of the committee will be responded to, and that due justice will be rendered to the subject. There is no doubt that our ancestors paid considerable attention to the science of Botany; there are abundant traces of the fact. Still, it is equally true that their botanical knowledge has descended to us mainly through an oral channel, and that the same is fast escaping the memory of the present generation. Here and there, in our rural walks, we meet with aged females, relics of a former age, engaged in the humane task of culling flowers and plants for medicinal purposes, having learned the use and properties thereof from their mothers and grandmothers, though they themselves are not equally careful to transmit their information to their own children. It is this apathy or neglect on the part of our Druidesses that makes it so desirable that their secrets should be committed to writing, and that such a work as that proposed by the committee of the Abergavenny Eisteddvod be compiled. The country is quite prepared for it, for though the knowledge of Botany is not extended with as much care now as it was formerly, yet that much faith is still traditionally put in the virtue of plants, is attested by the general preference which the peasantry, in cases of sickness or accidents, give to botanical quacks, over properly qualified practitioners.

By far the most valuable treatise on Botany which we have in the Welsh language, is that which was compiled by Rhiwallon, and his sons, Cadwgan, Gruffydd, and Einion, of Myddvai, in Caermarthenshire, physicians to Rhys Gryg, lord of Dynevor and Ystrad Towy, about the year 1230. The original MS. seems to have been lately transferred from the library of the Welsh Charity School, in London, to the British Museum, and of this there are several copies. It has never been published, but we are glad to find that Mr. Pughe, of Penhelig House, Aberdovey, is now preparing it for the press, and that it will be issued shortly under the auspices of the Welsh MSS. Society. We need hardly remind Mr. Pughe that great caution must be used in copying certain terms, which either through the bad spelling of the original compilers, or the ignorance of transcribers, appear in several MSS. His medical and botanical knowledge will enable him to detect the corruption, and to restore the names to their proper forms. In some instances the British name will serve as a clue to discover the subject intended: thus *Gwyg* would indicate that *Aphaca* was meant by *Aptiaca; Wdron* that by *Matruscla* is meant *Matrisylva; Pengaled* shows that *Nicea* should be *Jacea; Drigon* that *Ossilum* is an abbreviation of *Oxylapathum:* and *Fflamgoed* that *Titunal* is a corruption of *Tithymalus.*

Dr. Davies lived at a time when some of the noted family of Myddvai were practising, and therefore when the best information on the subject might have been obtained, yet it is lamentable to find a man of his abilities transcribing their barbarous terms into his *Botanologium*, and being obliged to confess his inability to do the subject justice, and submitting it to those whose profession may reasonably be supposed to render them most competent for the undertaking, in being best acquainted with vegetables, of which the *materia medica* at that time chiefly consisted.

It is more surprising still to find that the celebrated Edward Lhwyd, M.A., F.R.S., and keeper of the Ashmolean Museum, who was a sound practical botanist, and

of whom the great Ray observes,—"non rei tantum herbariæ sed totius Historiæ Naturalis peritissimus," should have committed mistakes in Welsh Botanology. Yet so it is. Misled, probably, by Dr. Davies, he has *Cwyros* for *Ligustrum*, and *Gwrthlys* for *Tussilago Farfara*, making it synonymous with *Carn yr ebol*. *Gwrthlys* means a plant which is harsh in its effects, and surely not one that is mucilaginous and demulcent. *Tussilago Farfara* bears in common the British name *Carn yr ebol*, colt's foot;—*Asarum Asarabacca*, the true *Gwrthlys*, is likewise sometimes named *Carn yr ebol*, but with the addition of *y gerddi*, that is, the garden colt's foot; this particular escaped those writers, and hence the mistake. Under *Juncus* Mr. Lhwyd has *Brwynen*, *Morhesgen*, and *Bull-rush*—three different genera! Again, under *Brassica*, he has *Erfin*, which is right, and unfortunately *Erbin*, which is *Thymus Calamintha*. Several other botanical mistakes may be pointed out in the *Archæologia Britannica*, but these will suffice.

A passion has prevailed among the writers of our Welsh Dictionaries, in imitation of Dr. Davies, to add to their works something in this way:—*A Botanology*, by Richards; *An English-Welsh Herbal*, by Siôn Rhydderch; *A British and English Herbal*, by Thomas Jones; *Herbal*, by Caervallwch. We do not quarrel with the arrangement, which, on the contrary, seems a very convenient one, and calculated to give due prominence to the science of Botany; but what we complain of is, that the list is taken injudiciously from the author of the *Botanologium*, by persons entirely unacquainted with the subject; and as the fountain is impure, every rill which flows from it, through such channels, must likewise be inevitably corrupt.

The very best publication on Welsh Botanology, which we have seen, is that by Hugh Davies, F.L.S. But inasmuch as the plants which he enumerates are mainly those of Anglesey, it is evident that the Botany of Cymru is yet to be compiled. As far, however, as his book goes, it is all that could be wished, and furnishes a very fair model for a national Botanology. The first

part contains "A Catalogue of the native plants of the Isle of Anglesey, classed according to the sexual system of Linnæus, and named after Flora Britannica." To classes, ordo, genus, and species, is added the British or Welsh name, and the place where each rarer plant was found. Next follows an Appendix, containing the British generic names of those plants in Flora Britannica which are not of spontaneous growth in Mona. To that is added Index I.—The Latin names of the plants of Anglesey. Then Index II.—The English names of all the plants which are noted in the preceding pages. After that succeeds the second and principal part of the work, —an Alphabetical Catalogue of all the British names of plants which the author had been able to collect from the various sources which he had explored; each explained by the classical generic name at least, and by the addition of the specific when proper, and the commonly received English name; and to each species, most remarkable for its qualities, either economical or medicinal, is subjoined an account of its uses or virtues, with the manner of preparing it, and the proper dose, all taken from the best writers on those subjects.

It is remarkable how completely Welsh names are ignored in works by English authors. For example, in the "British Flora Medica," an illustrated History of the Medicinal Plants of Great Britain, published in 1837, whilst the synonyme of almost every plant is given in Latin, French, Italian, Spanish, Portugese, German, Dutch, Danish, Swedish, Bohemian, Polish, Persian, Hindoostanie, Tamool and Arabic, the Celtic term is not once mentioned, though, in many instances, it would have been highly expressive of the characteristics of the plant. An omission of all notice of one of the most venerable dialects in the British dominions, on the part of English authors, argues an amount of obstinate ignorance which is not removed by any parade of Hindoostanie and Tamool terms.

There is no doubt that the Ancient Britons studied the nature and properties of plants. The misletoe and the

vervain are well known to have been much appreciated by the Druids. The former, being called *Oll-iach*, all-heal, would imply that they regarded it as possessed of considerable medicinal qualities, and, perhaps, as typical moreover of the RIGHTEOUS BRANCH, the desire of all nations, even the Saviour of all. The other, called in Welsh, *y Dderwen Vendigaid*, the blessed oak, would, likewise, show clearly that it was held in some very great repute, which indeed it has not lost to the present day.

The bards of the sixth century exhibit in their works a very familiar acquaintance with Botany. They even found moral lessons on certain characteristics of trees, individual, or combined. Thus Llywarch Hen:—

"Brightly glisten the tops of the oaks, bitter are the ash branches;
Sweet is the cow-parsnep; laughing is the wave;—
The cheek cannot conceal the trouble of the heart."

We may infer, from what is here predicated of the cow-parsnep, that our forefathers had ideas of that plant similar to what the inhabitants of Kamschatka, at the present day, entertain, who call it *the sweet herb*. In other countries also in the north of Europe a certain drink is made out of it, which the peasants drink instead of ale.

The expressions used by the early writers will enable us, sometimes, to identify particular plants. Taliesin observes:—

"Addwyn Cadafarth yn egin."
Beautiful is the *Cadafarth* among the blade.

This proves that *corn marigold*, which is the popular rendering of *Cadafarth*, is not the plant in question. The corn marigold meets the sickle abundantly among ripe corn, but has never been seen in bloom among the blade. *Cadafarth* seems to be *Sinapis arvensis*, charlock, or wild mustard, which, among the springing corn, by its beautifully-burnished golden appearance, must forcibly attract the notice of every beholder, as well as of the chief bard.

The question of names, why and when given, must be an interesting feature of Welsh Botanology. We find that several plants were named after persons of distinction, and they may be divided generally into two classes,

the primitive and the medieval, thus indicating, in some degree, the times in which, for some peculiarity or other, they attracted attention, and became notorious. In the former class are included such plants as *Clych Enid*, lily of the valley; *Boled Olwen*, great bindweed; *Erbin*, common calamint; *Yspyddaden*, hawthorn; *Llys Taliesin*, orpine. The medieval seems to have come more especially under the cognisance of the monks, who delighted in naming the plants after holy persons, as *Llys Iago*, common ragwort; *Llys Ieuan*, mugwort; *Llys Mair Fadlen*, costmary. Even the names of our blessed Saviour Himself, His Virgin Mother, and His angels, were adopted to distinguish certain plants; as *Golwg Crist*, wild English clary; *Gwallt y Vorwyn*, common maidenhair; *Eirin Mair*, gooseberries; *Llys yr Angel*, angelica; also holy relics, as *Llys y groes*, crosswort. Some have tales connected with their names, as *Gwaed y Gwyr*, which plant is said to have originally sprung from the blood of the Danes who were slain in Britain, whence it has also obtained the English name of *Dane-wort*. We find some named from their resemblance to objects in nature, as *Tafod yr Hydd*, common hart's tongue; others from their medicinal properties, as *Llym y Llygad*, celandine. A great variety of other circumstances there were, that suggested the beautiful and descriptive names of Welsh plants, but they are too numerous to mention here.

The foregoing are a few particulars in connexion with Welsh Botanology, which are not unworthy the attention of those persons who are able to pursue the subject further. They are here laid down in no methodical order, but merely as the spontaneous effusion of the writer's mind, with the view of enlisting the co-operation of such as have made Botany their study, in the task of imparting instruction to his less learned countrymen on the subject.

RHIWALLON.

MUSIC.

ANCIENT WELSH MUSIC.

THE following original Welsh Airs are selected from a collection consisting of 237 melodies, which were preserved by the individual labours of the late Rev. J. Jenkins, Vicar of Kerry, whose learning, Cambrian patriotism, and knowledge of music are well known. Mr. Jenkins allowed the late Mr. Parry (Bardd Alaw) to publish the greater part of this collection in his "Welsh Harper," and the MS. copies of those published were given by Bardd Alaw shortly before his death to Lady Hall of Llanover, whom Mrs. Jenkins of Kerry, (the widow of the original collector), has kindly permitted to compare with Mr. Jenkins' Manuscript Music; on inspection of which it was found necessary to request the aid of Miss Jane Williams of Aberpergwm, herself unrivalled as an amateur musician, and celebrated for the exquisite taste with which she plays and sings the airs of her native country, of which she has published her own valuable collection, entitled "The Airs of Gwent and Morganwg."

Miss Williams was also a friend of the late Mr. Jenkins, and had often compared notes with him on the subject of the native melodies of Wales. To this lady the Editor of the *Cambrian Journal* is infinitely indebted, as she undertook the labour of playing over every one of the 237 airs in the MS. collection, as well as every air of the same name in all the published collections of Welsh airs within her knowledge, by which means she has discovered that there are still several beautiful melodies unpublished, although there are some published with *similar names*, but of which the air is totally different, and it is well known to collectors of Welsh Music that the same favourite name is often given to different songs in various localities.

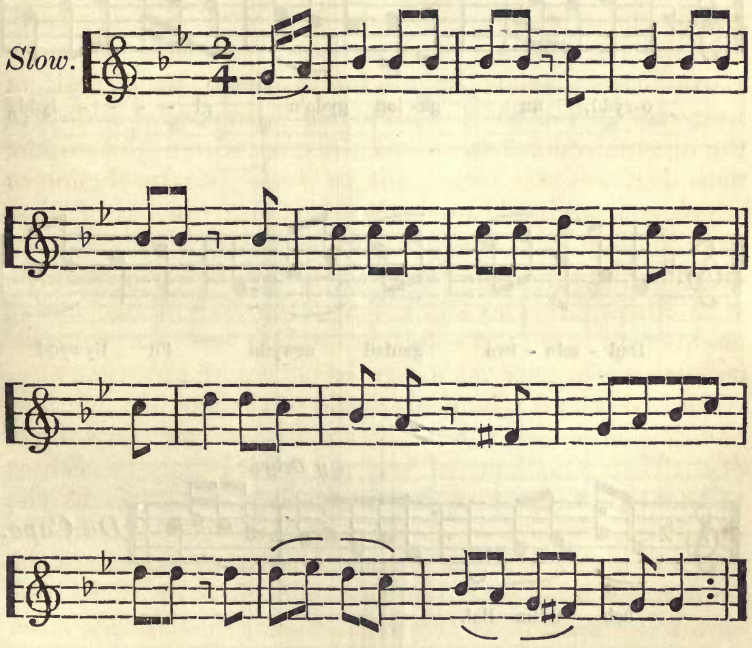
The two first now presented to the reader are given with the words, of the third the words are as yet unknown to us, but possibly after the name and music have appeared in our pages, some of our correspondents may be able to supply them.

We intend to present our readers with three more in our next number.

No. I. TRI THARAWIAD.

CAROL NADOLIG.

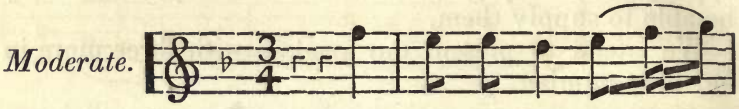
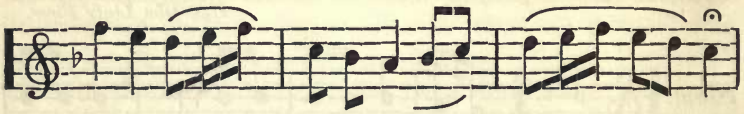
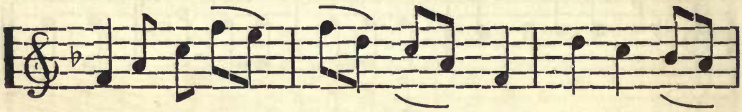
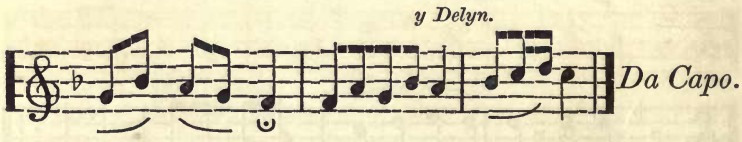
Hen Dôn Llyfr Ficer.



Hil Adda gamweddus! Plant Efa drafaelus,
A Deiliaid gofidus Gehenna;
Dihunwch, dihunwch, o'ch trymder a'ch tristwch,
Daeth i chwi ddiddanwch o'r mwya'.

Rees Prichard Ficer Llanymddyfri ai cant.
Gwel Llyfr Ficer, Tudalen 56.

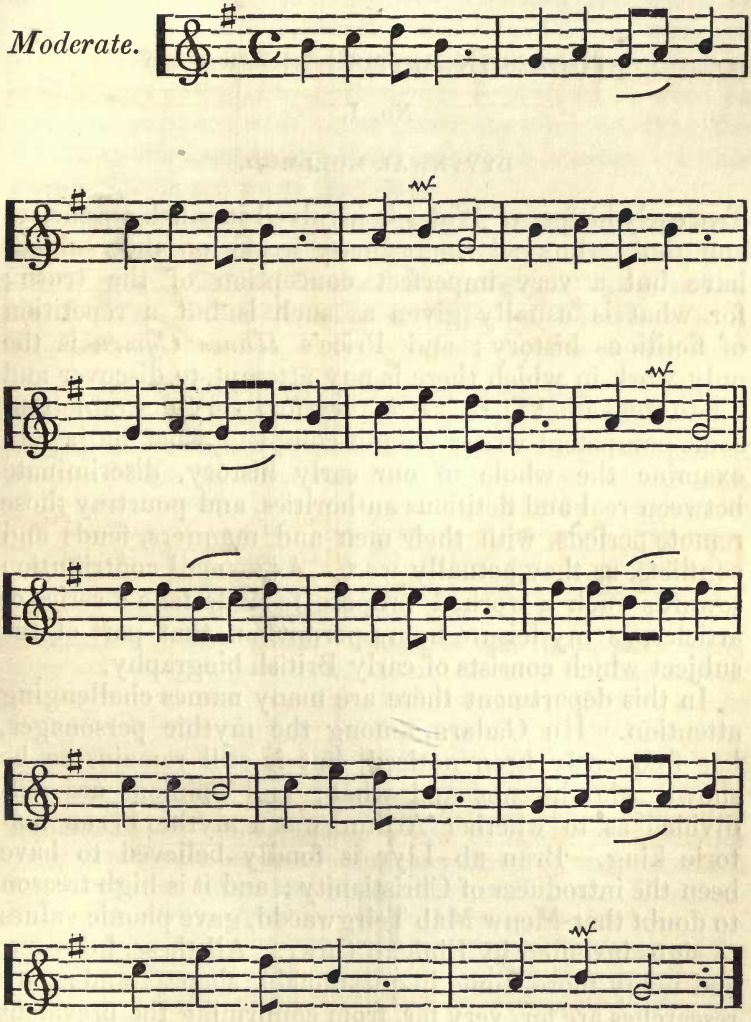
No. II. MWYNEN MAI.

Tôn a genir yn Darowen.

Fy mrodyr a'm chwiorydd, un galon gyda'n gilydd,
Dadseiniwn ganiad newydd i'n llywydd heb ddim llai.
A gwelwn er ein llwyddiant eginau mewn gogoniant,
Yn addas a chynnyddiant er mwyniant i'n ym Mai, &c.

Dafydd Ddû ai cant.

Gwel Corph y Gaingc Tudalen 134.

No. III. HUD Y FRWYNEN NEU FRWYNEN LAS.

Deheubarth.

BIOGRAPHY, &c.

STUDIES IN BRITISH BIOGRAPHY.

No. I.

DYVYNWAL MOELMUD.

THE early history of Wales is involved in much obscurity, and those who read the ordinary works on that subject have but a very imperfect conception of the truth; for what is usually given as such is but a repetition of fictitious history; and Price's *Hanes Cymru* is the only work in which there is any attempt to discover and relate the actual facts. It is therefore very desirable that some competent writer should complete what he began, examine the whole of our early history, discriminate between real and fictitious authorities, and pourtray those remote periods, with their men and manners, feuds and conflicts, as they actually were. As a small contribution towards such a work, I propose to undertake a series of articles, as my leisure hours permit, on that part of the subject which consists of early British biography.

In this department there are many names challenging attention. Hu Gadarn, among the mythic personages, has frequently been noticed, but it still remains to be shown who he was and what; and opinions are still divided as to whether Arthur was a mythic or an historic king. Bran ab Llyr is fondly believed to have been the introducer of Christianity; and it is high treason to doubt that Menw Mab Teirgwaedd, gave phonic values to signs invented by Einigan Gawr. All these, however, and many more, come in questionable shapes; and as my researches are far, very far, from confirming the prevalent conceptions, it may be well to lay before the readers of this Journal a few of the data on which my conclusions are founded.

I begin with Dyvynwal Moelmud, for the reason that my last heresy has been announced in connexion with his name. In writing the "History of Trial by Jury," to which the Chevalier Bunsen awarded the prize at Abergavenny, it became my duty to fix his place in British history, and to discuss the pretensions of his so called laws; and the conclusions I arrived at were so much at variance with those generally adopted, that the Editor invited me to lay them before his readers. I now do so: let us see what they are.

We have three accounts respecting him; one in Geoffrey of Monmouth and his copyists, one in the "Triads of Glamorgan," and one in the "Mabinogion;" and each of these differs from the others. That of Geoffrey is as follows:—

"At length arose a youth of great spirit, named Dunwallo Moelmutius, who was the son of Cloten, king of Cornwall, and excelled all the kings of Britain in valour and gracefulness of person. When his father was dead, he was no sooner possessed of the government of that country, than he made war against Ymner, king of Loegria, and killed him in battle. Hereupon Rudaucus king of Cambria, and Staterius king of Albania, had a meeting, wherein they formed an alliance together, and marched thence with their armies into Dunwallo's country to destroy all before them. Dunwallo met them with thirty thousand men and gave them battle; and when a great part of the day was spent in the fight, and the victory yet dubious, he drew off six hundred of his bravest men, and commanded them to put on the armour of the enemies that were slain, as himself also did, throwing aside his own. Thus accoutred, he marched up with speed to the enemy's ranks, as if he was of their party, and approaching the very place where Rudaucus and Staterius were, commanded his men to fall upon them. In this assault the two kings were killed and many others with them. But Dunwallo Moelmutius, fearing lest in this disguise his own men might fall upon him, returned with his companions to put off the enemy's armour and take his own again, and then encouraged them to renew the assault, which they did with great vigour, and in a short time got the victory by dispersing and putting to flight the enemy. From hence he marched into the enemy's countries, destroyed their *towns* and *cities*, and reduced the people under his obedience. When he had made an entire reduction of the

whole island, he prepared himself a crown of gold, and restored the kingdom to its ancient state. This prince established the Molmutine laws, which are famous among the English to this day. In these, among other things, of which St. Gildas wrote a long time after, he enacted that *the temples of the Gods*, as also cities, should have the privilege of giving sanctuary and protection to any fugitive or criminal that should flee to them from his enemy. He likewise enacted that the ways leading to those temples and cities, as also husbandmen's ploughs, should be allowed the same privilege; so that in his day the murders and cruelties committed by robbers were prevented, and every body passed safe without any violence offered him. At last, after a reign of forty years spent in these and other acts of improvement, he died, and was buried in *the city of Trinovantium*, near *the Temple of Concord*, which he himself built, when he first established his laws."—*British History*, Book iii. c. 17.

In the Welsh copies, Ymer is variously written Pymet, Pymer, and Piner; Rudaucus is named Nydawc and Nidyawc; Stater, in one copy, is named Theodore, and in others Yscadyr; and Clydno, the Welsh representative of Cloten, is variously called Earl and Prince of Cornwall.

Dyvynwal is usually said to have lived 400 years before Christ.[1] This is the date fixed by Mr. Owen (*Cambrian Biography*), and it has been adopted by most subsequent writers; but the book of Basingwerk dates the commencement of his reign, B. C. 694; and the Rev. Peter Roberts seems to think it satisfactory. Now in examining the above statement, it matters not which date we adopt; both must appear to be quite irrational. This island was not in quite so flourishing a condition as it is here represented before the arrival of the Romans; the Druids could have had no temples, much less one dedicated to the Goddess of Concord; and the cities and highways of this record most assuredly had no existence before the Christian era. On further reflection the character of Dyvynwal becomes more familiar; pleasant recollections crowd upon us, and we recognise him as an old acquaintance; the hand is Esau's, but the voice is Jacob's; the

[1] A MS. of no authority gives the precise date, B. C. 441.—*Cambro-Briton*, iii. 361, quoting from the Greal.

name is that of Dyvynwal, but the lineaments are those of Alfred. In him we have the same union of bravery and personal beauty,—the same early struggles,—the conquest of a Lloegrian, *i. e.* Mercian, king,—the subsequent contest with northern foes,—the subjugation of the island to his authority,—the legislative character,—and the final burial in a church founded by himself; but still more especially do we note the resemblance in the reputed result of their respective laws, in the golden age which crowned the labours of both. These can scarcely be coincidences; and as the statements of Geoffrey are wholly unsupported by other authorities, it becomes extremely probable that in the latter part of his statement, the author had in view the life of Alfred.

The first part has a better claim to be deemed historical; but even that turns out to be a tissue of mistakes and misconceptions. There is but one Clydno known to true Cambrian history, and his original location was *Edin* burgh—*i. e.* Clydno Eiddin. He had no son named Dyvynwal, that we are aware of; but the mistake was probably occasioned by a tradition that Urien Rheged was assassinated at the instigation of Morcant Vawr the son of Sadyrnin, by Cynon ab Clydno Eiddin, and Dyvynwal the son of Mynyddawc;[2] and we know that one of the kings of Cornwall was named Dumgarth, or Dumnarth,[3] which appears from the Triads to be the same name as Dyvynwal.[4] It certainly does appear to me that Geoffrey was misled by a confused form of the tradition here alluded to, and made Dyvynwal to be the son of Clydno, and subsequently the assassin of Mynyddawc; for there need be but very little doubt that the Nydawc of Geoffrey was the "Mynydawc Eiddin" who fought at Cattraeth, A.D. 603; that Stater king of Cambria was Sadyrnin or Saturninus, the father of Morken or Morcant, the enemy of St. Kentigern, Urien, and Rhydderch Hael;

[2] Nennius, Kyvoesi Merddin, and Myv. Arch. ii. 77.

[3] A.D. 875.—Dumnarth (vel Dumgarth) rex Cerniu (vel Cerneu) id est Cornubiæ mersus est.—*Annales Cambriæ.*

[4] Myv. Arch. ii. 67. Triad 58.

and that Ymer, Pymer, or Piner, king of Lloegria, was no other than Ynyr, king of farther Gwent. It is also probable that the Tewdwr or Theodore who takes the place of Nydawc in one MS. could have been no other than Theodric, king of Northumbria, from A.D. 575 to 582, the great opponent of Urien, and the Flamddwyn of the bard Taliesin; for it is more probable that that epithet was applied to him than to his father Ida. If Dyvynwal Moelmud was the contemporary of "Nydawc, king of Albania," and the other persons here named; he lived, not in the sixth century *before* Christ, but in the sixth century of our modern era.

I have here treated Geoffrey as an original author, for I do not believe that there ever was a *Brut Tyssilio.* This was the opinion of Iolo Morganwg, and in reference to the existence of Welsh MS. there are but few better authorities.[5] In the ante-Christian part of his history, he has simply transposed portions of the history of the sixth century A.D., for it is clear that he has used genuine historical materials, though in a most unjustifiable manner; and the persons he names are known to have lived, moved, and had their being, in the period here named. The history of Geoffrey has thus been found wanting even when viewed in the most favourable light; but in reality we cannot pretend to have any ante-Christian history of ourselves; for British story commences with the departure of the Romans. The traditions of the Kymry do not ascend through the period of the Roman occupation; and it has been shown by Professor Rees, that even the Welsh genealogies are not trustworthy, when they go beyond the fifth and sixth centuries.—(*Welsh Saints*, p. 92.)

[5] The statement occurs in the preface to the first volume of his *Salmau*, and is as follows:—"Ac am Hanes Tyssilio ni fu bodoldeb erioed iddi ond yn ffug ac anwiredd Lewys Morys ai gydym ddichellwyr;" *i. e.*—"And as for Tyssilio's history it never had any existence, save in the simulation and falsehood of Lewis Morris and his fellow conspirators." I do not endorse this imputation of fraud: Mr. Morris and the Rev. P. Roberts were, I think, quite honest—but mistaken.

Gildas, writing about 560, states that there were no British documents in his time,—(*Mon. Hist. Brit.*); and all our researches prove the truth of his assertion. He alludes to the temples containing sculptured images, which the Romans left behind them; but he makes no mention of Dyvynwal Moelmud. Nennius was equally unacquainted with this name; and hence we may conclude that Dyvynwal was not known in their day as an ante-Christian legislator. From the silence of these early historians, and the known ages of Dyvynwal's contemporaries, we conclude, Geoffrey's authority to the contrary notwithstanding, that this ancient lawgiver lived in or about the sixth century.[6]

[6] A learned continental historian has arrived at the same conclusion. He adopts the views advanced in the *Literature of the Kymry*, that Geoffrey compiled his work from native and other sources; and, in the fifth section of the introduction to his recent edition of *Geoffrey*, (1854), he has the following remarks on the composition of the second book of the "British History." "In the second book after he had traced the British Kingdom to its foundation through Brutus, and the division of Wales, Scotland, and England, Geoffrey turns round to the native tradition, where Locrin, Estrildis (Essyllt, the Isolde of Romance), Gwendolen and Ebrauc or Evrawc, father of Peredur, or the Percival of Romance, enter to us immediately. With them also appear the Castle of the Maiden, and the Mountain of Sorrow, Yspaddaden and Angharad familiar from the "Mabinogion," Castle Paladur, with the prophesying Eagle, and the selfsame heathenish Lear and half mythic Creiddylad (Cordelia) of Shakspeare. All figures that had a selfstanding existence in tradition, independent of the actions of Arthur, no longer find room in a series of kings after Cæsar, that the historic name might be obliged to bend. However they are not passed over in silence, but from thence become fixed in an antiquity corresponding to the Druidic mystic existence, framed by the bards in their poetry. Thereupon with bold anachronism he seeks to thrust back the history of Cunedda Wledig, the great-grandfather of Arthur, the father of Anlawd, who was the mother of Eigr, the mother of Arthur; so to Riwallo the founder of the new Armorican kingdom; and so to the first British lawgiver, Dunwallo Molmutius. So that generally throughout Geoffrey, as well as the traditions, to search after chronological order were perverse pedantry. Dyvynwal Moel, in the Old Mabinogi of Kilhwch and Olwen, is made a knight at Arthur's court, and Taliesin elsewhere (in Wace's *Brut*) prophesied the birth of Christ, albeit he lived in the sixth century after Christ."—*Gottfrieds Von Monmouth, von A. Schulz*, p. liv.

II.—The Triads.—Let us now examine the Triads, and see how this chronology agrees with the British traditions therein embodied. All the notices of our subject occur in the most modern series, the "Triads of Glamorgan;" the first and second series given in the *Myvyrian Archaiology*, do not name him at all. In the third series he is joined with Hu Gadarn and Prydain ab Aedd Mawr as "the three pillars of the Isle of Britain,"—with Prydain and Bran ab Llyr as "the three system formers of royalty,"—with Hu and Tydain as "the three primary artificers,"—and with Prydain and Hywel Dda as "the three beloved sovereigns." The service in the three first cases is the institution of an original code of laws; but in the last case it is that of having "amended" laws previously existing. (*Myv.* ii. 57, 63, 67.) These Triads throw no light on the chronology of Dyvynwal; but another Triad (No. 58, *Myv.* ii. 67) states that Plennydd, Alawn and Gwron, lived in his reign, or in that of his father,—that he was the son of Prydain, and that in some old books he was named Dyvnvarth ab Prydain. At first sight this does not appear to afford us any assistance; for the age of Plennydd, Alawn and Gwron, is as undetermined as that of Dyvynwal himself. Mr. Taliesin Williams denied their historic reality (*Colyn Dolphyn*, Notes, p. 113); and Dr. Owen Pughe (in the *Cambrian Biography*) placed Plennydd a thousand years before Christ, while he identified Alawn with the Olen or Linus of the Greeks; but if my argument be correct, that Dyvynwal lived in the sixth century, it follows from this Triad that these three bards and organizers of bardism belonged to the same period; and this becomes still more probable from the known fact that Gwgon Gwron, the herald bard, was the son of Peredur ab Eliffer "the great retinued," who fell in battle A.D. 584, and consequently must have lived at the time named. This affords another illustration of the correctness of my argument; but this is not all.

It will be observed that the Triads assign him a different parentage: instead of being the son of Clydno, he

now becomes the son of Prydain ab Aedd Mawr. The Rev. Peter Roberts thought he had discovered a point of reconciliation. In the life of Gruffydd ab Cynan (*Myv. Arch.* ii. 584), his pedigree is traced up to Adam; and in that, as well as in the pedigree of the Penrhyn family, we meet with the name of Dyvynvarth, the son of Prydain. The pedigrees are quoted in his *Early History of the Cymry*, as well as in his edition of the so-called *Chronicle of Tyssilio;* and with these he also quotes a Wynnstay MS. The genealogy of Dyvynwal stands thus:—

G. ab Cynan.	*Penrhyn.*	*Wynnstay.*
Antonius	Antonius	Antonius
Aedd	Aedd Mawr	Aedd the Great
Prydain	Dyfnfarth Prydain	Prydain
Dyfnfarth		Clydno, perhaps the same as Crydon
Crydon	Cyrdon	Dyfynwal
Cyrwyt	Cyrwyd	
Eneit	Enyd	
Manogan	Dodion	
Beli Mawr	Dyfynwal	
	Beli Mawr	

I cannot now refer to Roberts' *Chronicle;* but from the reference made to it by Professor Schulz, I find that he asserts Cyrdon to be son of Prydain, and father of Dyvynwal, on the authority of the Penrhyn MS. Now that pedigree, as given in the *Early History of the Cymry*, p. 63, states no such thing; and I much doubt the existence of any Wynnstay MS. asserting that either Clydno or Crydon was the son of Prydain. What the genealogies really do prove is quite the contrary. Dyvynwal, assuming his identity with Dyvnarth, was the son of Prydain, and father of Crydon; and therefore Crydon furnishes no point of reconciliation, though his name might have caused this error, as the names Crydon, or Cyrdon, and Clydno are not unlike. But however that may be, the naming of Crydon as the son of Dyvynwal furnishes us with another argument in favour of locating the latter in the sixth century. Crydon

had a son named Cyrwyd or Cywryd, and Gwen the daughter of Cywryd ab Crydon, is named with Arianrod the daughter of Don, and Creirwy the daughter of Tegid and Ceridwen, as the three immaculate ladies of the Isle of Britain.—(*Myv. Arch.* ii. 16, 73.) The nature of the allusion would indicate that Gwen (probably the Gwenllian Deg, the majestic maiden, named in "Kilhwch and Olwen," belonged to the Arthurian era, even if the other names in the Triad did not fix the date: and it is known (*Literature of the Kymry*, p. 466) that Cywryd was the bard of Dunawd, son of Pabo. Dunawd died in 595 A. D.; and the grandfather of Cywryd must have lived within the same century.

Dyvynwal was the son of Prydain; Prydain was the the son of Aedd the Great; and Aedd the Great was the son of ANTONIUS—a singular name for the ancestor of a Cambrian legislator, living when Rome had scarcely been built! The pedigrees carry up the genealogy through Seisyllt or Seriol, to Brutus, and Adam; but the assumption that an Antonius could have been the son of a Seisyllt or a Seriol is simply preposterous; and upon examination it becomes quite apparent that Antonius commences a new genealogy; for, from that point upward, the pedigrees are founded on Geoffrey, and embody his anachronisms. The name Antonius, whether genuine or not as regards the father of Aedd, is an undoubted indication that Dyvynwal was a man of Roman descent; and it will presently appear that there is some evidence of that fact. All the notices of Prydain show that he must have lived at some great turning period in the history of the Kymry; and he is uniformly represented as the person who parcelled out the island, or at least the western part of it, and consolidated its various states; but Aedd his father, though called the Great, does not figure in Cambrian story. He appears to have been closely connected with the island, but yet he stood aloof, and was not a Briton. Such a man there was: he fills a prominent chapter in European history; and it is not difficult to define the period when he lived.

Aedd[7] is the same name as Aetius, as may be shown if necessary on the authority of Ed. Lhuyd (*Arch. Brit.* p. 233); and Aedd the Great, of Welsh tradition, was probably no other than AETIUS, the celebrated Prefect of Gaul —the great hero of the western empire. He sent a legion to the assistance of the Britons in 435; and it is possible that he may have had a son named or surnamed Brittanicus, the British form of which would be Prydain, and that the son remained in the island, in some influential position. There are several reasons for believing that many of the Romans remained behind at the final departure of the legions in 446; and Aurelius Ambrosius, with Owain ab Maxen Wledig, are cases in point, to show that persons of Roman parentage remained in the island, and attained important political distinctions. The time was one of much disorganization; and some such work as that attributed to Prydain was urgently required. If Prydain was the son of the Patrician AETIUS, his son Dyvynwal could not have attained much influence or celebrity before the early part of the sixth century. Here again we arrive at the same result, and the Triads and Genealogies confirm the conclusion previously adopted.

III.—The "Mabinogion."—Several persons whom the bards of Glamorgan converted into myths, are named in the "Mabinogion" as the knights and contemporaries of King Arthur; and it will be found on examination that most of the persons named in those tales, lived in or about the sixth century. This will appear from the following statement. Among the persons named in the "Dream of Rhonabwy," as the attendants of Arthur, are the following:—

1. Caradoc Vreichvras.—He fell at Cattraeth in 603.
2. Cawrdaf his son.
3. Hywel ab Emyr Llydaw.—He came to Britain, A.D. 546.
4. Mabon the son of Modron.—Named by Taliesin.
5. Gadwy ab Gereint.—Llywarch Hen sang his father's elegy.
6. Menw mab Teirgwaed.
7. Gwrthmwl Wledig.—Named by Llywarch Hen.

[7] Aedd, Aodh, or Aodha, in Irish, is the same name as our Hugh.

8. Hyveidd Unllen.—The contemporary of Taliesin.
9. Ffleudur Fflam.—Named in the "Gododin."
10. Gwarthegydd son of Caw.—Brother of Gildas.
11. Cadreith son of Saidi.—Named in the "Gododin."
12. Rhun the son of Maelgwn, who succeeded his father about A.D. 566.
13. Adaon son of Taliesin.
14. Rhyawd son of Morgan Mwynvawr of Glamorgan.
15. Morgen Manawc.—Named in the "Gododin."
16. Llachar the son of Arthur.
17. Twrch the son of Perif.—The Twrch of the "Gododin?"
18. Peredur Paladyr Hir.—Probably either the son of Eliffer, (A.D. 584,) or of Evrawc, A.D. 603.
19. Trystan son of Tallwch. } The Sir Tristem of Romance
20. March the son of Meirchion. } and King Mark.

All these may be shown to have been either the contemporaries of Arthur or to have lived within the same century; and as the romance is supported by independent authorities in all these cases, and not at variance in any instance that I know of, may we not conclude that it is equally trustworthy in other cases, not admitting of verification? Placing the authority of the "Mabinogion" on the very lowest ground, it is better than that of Geoffrey, inasmuch as they are documents not much later in date, free from the dishonesty chargeable against him, and in which no flagrant anachronism has hitherto been found. Geoffrey wrote for the learned men of other countries, who could not detect his misrepresentations, with the avowed design of giving prominence to the history of his own country; but the "Mabinogion" were composed for the Welsh people, in their own language. There could have been no object in falsifying the historical perspective; and, by their own traditions, the people of the twelfth and succeeding centuries, must have been in as good a position to detect an historical mistake as we ourselves would be if Solon, Cicero, or Justinian were placed in the reign of Henry VIII., or if Julius Cæsar was said to have come hither with William the Conqueror. For these reasons I accept the "Mabinogion" as historical authorities of a trustworthy but secondary

character; and as furnishing us with a correct reflexion of the ideas of the twelfth century, as to the chronology of the British heroes. When, therefore, I find that "Dyvynwal Moel," as he is called, is named as one of the attendants and contemporaries of King Arthur, I do not doubt that he lived somewhere within the same century. He is named in the "Mabinogi of Kilhwch and Olwen," perhaps the oldest of its class, (Guest's *Mabinogion*, ii. 263,) with about two hundred and fifty other reputed contemporaries of Arthur; and of that number the greater part are historic characters. A large proportion may be shown to be so; and I may instance a few.

1. Kynwyl Sant,
2. Sandde Bryd Angel,
3. Morvran ab Tegid,

} The three men who escaped from the battle of Camlan, in A.D. 537, or 542.

4. Taliesin, the chief of bards.—Lived from 550 to 600.
5. Gildas the son of Caw.—A. D. 570, Gildas obiit.—*Annales Cambriæ.*
6. Hueil his brother.
7. Nwython son of Gildas.
8. Morvudd daughter of Urien.—Urien was killed about 584.
9. Morgan the Generous (of Glamorgan).
10. Dunawd son of Pabo.—A. D. 595, Dunaut rex moritur.—*Annales Cambriæ.*
11. Sawyl Benuchel his brother.
12. Rhuvawn Bevyr.—Fell at Cattraeth.
13. Eurneid daughter of Kynon ap Clydno.—Kynon fell in 603.
14. Maelwys son of Baeddan.—Fought at Cattraeth.
15. Gwrhir Gwalstawd Ieithoedd, the bard of Bishop Teilo. A. D. 606.
16. Cas the son of Saidi.—Cas the tall, of Aneurin.
17. Bedwyr, Arthur's Steward.—Alluded to as an illustrious hero in the "Gododin."
18. Manawyddan ab Llyr, brother of Bran and Bronwen.
19. Menw son of Teirgwaedd.
20. "Dyvynwal Moel."

In seventeen out of these twenty cases, the persons named may, from contemporary and other first class testimonies, be shown to have been living in the sixth century; were not the three others also? In seventeen cases out of the twenty, the "Mabinogi" is strictly accurate

within the limits assigned; is it not so in the three others? I believe it is; and in confirmation of my opinion, I may add that the two first of these three may also be shown to have lived at that time, on such secondary evidence as the Triads, the poets of the fourteenth century, and the "Mabinogion;" but there are no other notices of Dyvynwal, except references to his laws, and the account of him given in the Venedotian code, which will be discussed hereafter.

The "Mabinogi of Kilhwch" seems to have been known to Cynddelw, (A. D. 1169,) and appears to have been popularly known in the middle of the twelfth century; and, from that tale, we may safely conclude not only that in and about that period Dyvynwal was considered to have been the contemporary of Arthur, but also that in all probability the impression was substantially correct.

In another article I propose to undertake the consideration of his reputed laws. Suffice it for the present that three converging lines of inquiry go far to establish the conclusion, that our subject lived in the sixth century of the Christian era.

T. STEPHENS.

Merthyr Tydfil, May 11, 1854.

AGRICULTURE.

AGRICULTURE OF THE CYMRY.

INTRODUCTION.

Agriculture, or more properly horticulture *(garddoriaeth)*, ranks as one of the nine sciences, which were known and practised by the Cymry before they dwelt in cities, or were consolidated under a regular system of sovereignty.[1] A Triad narrates that our ancestors were first taught to till the earth by a chieftain of the name of Hu Gadarn, whilst they were yet in the East.[2] This tradition was cherished by our medieval bards, and it receives some confirmation also from an old stone, discovered in Gaul in 1711, inscribed HESUS, and bearing the figure of a man in the act of felling a tree, as if for the purpose of clearing the ground for cultivation. In "Cyvrinach y Beirdd,"[3] we are informed that what Adam used for breaking the soil was a sharp pointed pole or stave, denominated by the Cymry *pâl*, and the writer observes that this name was continued to their own digging implement, even when its point was sharpened with iron and steel. Iolo Goch, the bard of Owen Glyndwr, reports a tradition which seemingly was current in his own days, that Hu Gadarn,

> "After the deluge held
> A strong-beamed plough *(aradr braisg)*,
> Active and excellent."[4]

Whilst in a Triad, already noticed, it is recorded that "before the time of Illtyd, land was cultivated only with a mattock, and an over treading plough *(arad arsang)*, after the manner of the Irish."

[1] Myv. Arch. vol. iii. pp. 121, 129.
[2] Triad 56, Third Series.
[3] p. 29.
[4] Dr. Pughe's Dictionary, *sub voce* "Hu."

From the same Triad we learn further that wheat and barley were first introduced into Britain by Coll ap Collvrewi, a person of unknown date, but who must have lived prior to Ithel ap Llarian, about to be mentioned. Oats and rye are said to have been here previously.

Notwithstanding the advantages which abundance of land, and undisturbed peace and quietness offered to the aboriginal colony, as long as they were yet unacquainted with the metallurgic arts, it is not to be expected that they made much progress in agriculture during the time they remained sole occupants of the island. The use of metal is supposed to have been introduced by the second colony, the Lloegrians. And as these were on friendly and amicable terms with the Cymry, and originally of the same stock, speaking moreover pretty nearly the same dialect, the latter would not be long in profiting by the improvements of the new comers. We accordingly, from this time forward, meet with several notices of advancement in husbandry, as carried on in Cymru under the auspices of the princes. The following, from the "Genealogy of Iestyn ab Gwrgant," may suffice as examples:—

"Cymryw was a great improver of land and live stock; and kept a considerable number of all kinds of animals.

"Ithon, the son of Cymryw, systematized the manner of sowing corn.

"Gweirydd the Great, the son of Ithon, first introduced the practice of preparing and preserving hay for feeding horses and cattle in winter.

"Ithel, the son of Llarian, was a very benificent king, and the first who taught effectually the proper culture of wheat."

We cannot, indeed, learn the exact nature or extent of the improvements alluded to above, relative to the culture of corn, but the third extract is clear enough, which speaks of the mode of making hay. From this circumstance, no doubt, as gwair is the Welsh word for hay, Gweirydd obtained his name, *q. d.* Haymaker.

About four generations later, *i. e.* about 430 B. C., the

laws of Dyvnwal Moelmud were promulgated. According to these, all persons were required to co-operate in the tillage of the ground, the harvest was to be proclaimed by sound of horn, and the celebration thereof was to be attended with acts of mutual kindness and rejoicing,[5] much after the manner of the Jews. All these provisions show clearly the importance which the ancient Britons attached to agriculture.

But it is not only from native documents that we infer the early and intimate acquaintance of the Cymry with the art of husbandry. Their testimony on the subject is supported, moreover, by several Greek and Latin authors, who surely cannot, in this respect, be accused of undue partiality, or extravagance of expression.

Hecatæus, an ancient writer quoted by Diodorus Siculus, represents the island as highly favoured by Apollo, and so fertile as to produce two crops of corn annually. And the author of the Argonautic poem describes Britain as being, in a more especial manner, the residence of Queen Ceres, from the abundance and fertility of the soil.

"He saw the stately court of royal Ceres."[6]

Strabo says of the island, "It produces corn and cattle, and gold, and silver, and iron, which things are brought thence."[7] And Diodorus Siculus, in reference to the mode of harvesting, observes; "They gather in their harvest by cutting off the ears of corn, and storing them in subterraneous repositories."[8] In Gaul, the corn was cut down by a machine drawn by two horses.[9]

From Cæsar's *Commentaries* we find that, on his first invasion, corn was being reaped in this island somewhere in the interval between the 26th of August,—the day on which he landed,—and the autumnal equinox.[1] And here it is due to observe how, notwithstanding new

[5] Ancient Welsh Laws, ii. pp. 477, 481.
[6] Orpheus, ver. 1187–8, 8vo. Leips. 1764.
[7] p. 278. [8] Lib. v. cc. 21, 22. [9] Pliny, xviii. 30.
[1] De Bell. Gall. lib. iv. 32, 36.

appliances that have been from time to time brought to bear upon agricultural studies, the harvest season has not varied in any material degree, in this our country, for the last nineteen hundred years. To the same effect is the standing testimony of the old Celtic word Medi,[2] which is still used by the Cymry to designate the month of September.

It is undoubted that the Britons adopted artificial means for increasing the fertility of the soil previous to the Roman invasion. One of these, according to the testimony of Pliny, was marl of various kinds.[3] They were acquainted, moreover, with the process of calcination,[4] and we are told expressly that lime was used in some parts of Gaul for manure.[5]

The Roman period was favourable to the cultivation of the arts and sciences. And it is probable that the natives, as they became reconciled to their new masters, would not be backward in profiting by their superior knowledge, as well in the mode of tilling the ground, as in other matters of advancing the comforts of life.

Accordingly, we are informed in the Triads,[6] that Coel ap Cyllin, grandson of Caractacus, applied for the first time the principle of the wheel and axle to the working of the corn mill, which in all probability he had learned from the Romans. Gorwg, his descendant in the fourth degree, is expressly said elsewhere to have "procured skilful men from Rome to instruct his subjects in the right systems of agriculture, raising corn, and architecture."[7] This statement, whilst it implies a certain inferiority on the side of the Britons, in respect of those pursuits, indicates very clearly their willingness and desire to learn the useful arts of life at the hands of their conquerors.

Nor were the Romans loath to encourage their British dependants; on the contrary, we read opposite to the

[2] *Anglice*, reaping. [3] Lib. xvii. s. 4. [4] Triad 91.
[5] Pliny, lib. xvii. s. 4. [6] Triad 91.
[7] Genealogy of Iestyn ab Gwrgan, Iolo MSS. p. 351.

year 339, that "immunities were conferred on husbandry, ploughing for corn, and the culture of fruit trees, which were brought from Italy and Spain.[8]

The year following, "wind and water mills were first erected in Cymru, where previously only hand mills were known."[9]

For this improvement, likewise, we may infer that our ancestors were indebted to the Romans, for we are assured that the latter people were acquainted with water mills, at least since the time of Julius Cæsar.

Britain, during its occupation by the Romans, must have been very productive of corn, for quantities of it, especially in the fourth century, used to be conveyed to the continent for the use of the Roman garrisons.[1]

The departure of the Romans, and the consequent exposure of the natives to the attacks and depredations of the numerous hordes of barbarians that now poured upon them, must, naturally, have retarded their progress in the art of husbandry. We hear of no improvement until the sixth century, when the circumstances mentioned in the following notice took place:—

"Illtyd the knight, a saint from the college of Tewdws (Theodosius), improved the mode of cultivating the ground, taught the Cymry a better method than what had been known before, and showed them the art of ploughing which now prevails."[2]

That is, at the time when the Triad was written or compiled, which certainly was not latter than the twelfth century.[3]

This remark of itself implies that agriculture did not flourish much for some time subsequently. The political state of the country was not favourable to it. We consequently hear nothing of it until the era of Hywel Dda,

[8] Iolo MSS. p. 420.

[9] Ibid.

[1] Ammian. Marcell: Histor. Lib. xvii. 2. Eunapii Sardin. Hist. p. 15.

[2] Triad 56.

[3] The Historical Triads were copied from the book of Caradoc of Nantgarvan, who lived in the middle of the twelfth century, and from the book of Ievan Brechva, who wrote a compendium of the Welsh Annals down to 1150.

whose laws abound with allusions to rural pursuits, and give us a clear description of the state at which husbandry and farming had already arrived. As there does not seem to have been any difference of importance between the mode adopted in his days, and that which prevailed at the time when the following treatise was written, we shall not attempt to compile an independent or separate account out of the said laws, but merely use them in illustration of the dissertation in question, which may be regarded in the light of a faithful picture of mediæval farming, as practised, by our ancestors, among the hills of Wales.

It may not be out of place, however, or irrelevant to our subject, to insert here some of the proverbs and maxims of the people, which are fraught with practical wisdom, and which evince an amount of physical and natural observation and knowledge that argues favourably for the agricultural assiduity of our ancestors. As, however, the rhythmical and antithetical beauty of these aphorisms cannot be detected so clearly in a translation as they may in the original, we make no apology for presenting them to our readers in both guises. They are taken out of that valuable miscellany the *Iolo MSS.*, which was lately published by the Welsh MSS. Society.

DIARHEBION AMAETHYDDOL.	AGRICULTURAL PROVERBS.
Ionawr a dery i lawr,	January will strike down,
Chwefrawr yspail cawr,	February will despoil a giant,
Mawrth a ladd,	March will slay,
Ebrill a fling,	April will flay,
Mai a gwyn[1] y galon,	May will raise the heart,
Mehefin llawen gorsing,	June will make a merry doorway,
Gorphenaf llawen buarth,[2]	July, a merry cattle-fold,
Awst llawen gwr y ty,	August a merry host,
Medi llawen adar,	September rejoices the birds,
Hydref llon cyfarwar,	October,—cheerful is social intercourse,
Tachwedd dechreu 'r galar,	November begins the lamentation,
Rhagfyr gocheler ei fâr.	December,—beware its anger.

[1] An error probably for *gwyd.*
[2] Another version gives *lluarth,* a camp.

Cydaid bach o lwch Mawrth a dal
Gydaid mawr o aur y brenhin.

A small bagful of March dust is worth a large bag of the king's gold.

Haid wenyn, os yn Mai au cair,
A dalant lwyth wyth ych o wair.

A swarm of bees, if had in May, is worth eight oxen-load of hay.

Da haid Mehefin, os da'u hoen;
Am haid Gorphenaf ni rown ffloen.

A June swarm is good if healthy. A July swarm is not worth a straw.

Os ym mis Chwefror y tyf y pawr,
Trwy 'r flwyddyn wedi 'n ni thyf ef fawr.

If the grass grow in February, it will not grow much after throughout the year.

Os ym Mawrth y tyf y ddol,
Gwelir llewndid ar ei ol.

If the meadow grows in March, plenty will be seen to follow.

Gwyn ein byd, os Ebrill, mwyn
A wisg y llawr â gwrysg y llwyn.

Happy our lot, if a mild April will clothe [with green] the ground and the branches of the grove.

Mai gwlybyrog, gantho cair
Lwyth ar dir o yd a gwair

A showery May will produce a loaded land of corn and hay.

Mis Mehefin, gwych os daw,
Peth yn sych, a pheth yn law.

The month of June, it is well if it be partly wet and partly dry.

Gwenwyn blin i'r march a'r ych,
Mis Gorphenaf na fo sych.

It is poison to the horse and ox if July be not dry.

Awst os ceir yn anian sych,
A wna i Gymro ganu 'n wych.

If August be found dry, the Welshman may then rejoice.

Hanner Medi 'n sych, a wna
Lyngell lawn o gwrw da.

The middle of September, if dry, will make a cellar full of good ale.

Gwanwyn a gwawn,
Llogell yn llawn,

A gossamery spring and a full pocket.

Ni edewis hâf sych newyn erioed ar ei ol.

A dry summer never left a famine after it.

Chwefror a chwyth,
Y neidr o'i nyth.

February will blow the snake out of its nest.

Mis Mai oer a wna 'n ddi nag,
'Scubor lawn a mynwent wag.

A cold May will surely make a full barn and an empty churchyard.

Gwynt mis Mawrth, a haul mis Mai,
A wna hagr lle ni bai.

March wind and May sunshine will make ugly what would not otherwise be so.

Gwell gweled dodi'th fam ar elor,
Na gweled hinon teg yn Ionor.

Better to see thy mother on her bier, than to see fair weather in January.

Haid o wenyn yng Ngorphenaf,
Had rhedynen ei phris pennaf.

A swarm of bees in July, its highest price is a fern seed.

Tri pheth a gynnydd ar y gwres,
Gwenyn, a gwenith, a mes.

Three things will prosper in hot weather; bees, and wheat, and acorns.

Tri pheth a gynnydd ar y glaw, Gwlydd, ag ysgall, ac ysgaw.	Three things will prosper in rain; chickweed, and thistles, and elder.
Blwyddyn egfaenog, Blwyddyn arianog.	A year of haws, a monied year.
Blwyddyn gneuog, Blwyddyn leuog.	A year of nuts, a lousy year.
Cneuog ffrith, Cynhauaf brith.	A nutty copse, a mottled harvest.
Gwlybyn a gwres yn Ebrill, a wna i'r ffermwr ganu fel yr eos.	Wet and warmth in April will cause the farmer to sing like a nightingale.
Pan goller y glaw, O'r dwyrain y daw.	When the rain is lost, it will come from the east.
Pan goller yr hinon, O'r gogledd daw atto'n.	When the fair weather is lost, it will come from the north.
Ebrill sych Pob peth y nych.	A dry April, everything languishes.
Twf o bob rhyw, A phob peth byw.	When everything grows, everything will live.
Mai oer a fydd Yn iach ei ddydd, Yn argoel haf, Heb fawr yn glaf.	A cold May, a healthy day, a sign of summer with little sickness.
Ebrill fwyn, Gwlych lwyn, Sych lwyn.	A kind April will wet the bush, and dry the bush.
Chwefror a leinw y cloddiau, A Mawrth a'i hyf yn foleidiau.	February will fill the ditches, and March will drink it up in draughts.

We are unable to tell who the author of the following Treatise was. All that we know is, that it was taken "out of the book of Mr. Thomas Hopcin, of Llangrallo," who, in his day, seems to have made a considerable collection of Welsh documents. This Thomas Hopcin was probably the same person as the "Tomas ap Hopcin," whose praise is sung by Y Proth, between the years 1300 and 1350, and whom he designates as,—

"Hil madfil mawr Hopcyn wyn wawr
Hael wrth gerddawr."

JOHN WILLIAMS ab Ithel.

POETRY.

"Hyd Tyrnas Y Bryttaniaid Yn Enys Brydain, Annis 2428.

O Frutus gwiwlus a'i goelio, o gwn
Nes geni Crist wiwdro,
Chwech a thri deg, wrth spio,
Mil a chant mewn mawl a chô.

O Frutus weddus gweddiad, da i ymsyn,
Hyd amser Cadwalad
Mil ac wythcant, trwy warantiad,
Ugain a saith, nid gwaith gwad.

O Frutus hoenus fydd hyn—nod diwad
Hyd ddiwedd Llewelyn,
Dwy fil, pedwarcant gwarantyn,
Ugain dirwyth, ac wyth gwyn.

O Frutus Y Brenin Cyntaf o'r Bryttaniaid hyd at Llewelyn Tywysog diweddaf o'r Cymmry I May 2428."

The above lines were written by William Pughe, in the reign of Charles II. Their object seems to commemorate the three principal stages of the history of Britain. In the first stanza, we are told that 1136 years elapsed between the time of Brutus and the Christian era; in the second, that from Brutus to Cadwaladr there were 1827 years; and the third informs us, that from Brutus to Llewelyn, the last independent prince of Wales, the whole number of years was 2428. The stanzas themselves possess no poetical merit,—we publish them merely on account of their historical value.

CORRESPONDENCE.

THE APPLICATION OF SANSCRIT TO THE CYMRIC BRANCH OF THE CELTIC LANGUAGE.

To the Editor of the Cambrian Journal.

Sir,—Having been requested by a friend to make some observations on *Gomer*, by the Ven. John Williams, Archdeacon of Cardigan, I beg to forward you the following. On pages 113 and 114 it is thus written:—"*Nabod* and *adnabod*, compounded like *gwybod* and *dybod*, with the root *na*, and the substantive verb *bod*, is not to be passed over in silence. It is useless to conjecture respecting the meaning of the root *na*, as in its present form it signifies only negation; but *na* may, like other words, have lost a 'g.'" Now I state that it is not useless to conjecture respecting the meaning of the root *na*, and equally easy to prove that, in its present form, it does not signify negation. The root of *na* is the Sanscrit *jna*, both of which signify to know. Mr. Williams states on page 74, that "*nabod* means to know." In the compound, *adnabod*, to know again, there is no negative meaning. *Adnabod* is the synonym and of the same form as the English word acknowledge, *agnosco*. Mr. Williams suggests that *na* may have lost a "g." That it has lost a "g" is proved by the Hibernian-Celtic having preserved the "g" in the words *gnia* and *gnic*, knowledge. This "g" is the Sanscrit "j" of *jna;* the Gothic has kept it in *kann*; the Old German in *chna;* the German and Saxon in *kann* and *ken;* the Latin in *gnosco;* the Greek in γνωσις, *gnosis*, γνωτος, *gnotos;* English, in know. Mr. W. adds, "*Cydnabod*, compared with *cydwybod*, has no connexion with conscience in the slightest degree." Now *cyd* is the Sanscrit *sam, sum;* Latin, *cum;* and English, con,—all meaning "with;" *na*, Sanscrit *jna*, to know; *sci* from Latin *scio*, to know; and *bod*, to be; Sanscrit *bhu*, to be; and *ence*, the participle of the Sanscrit verb substantive *sati*, and *ant*, and means "being." Therefore conscience and *cydnabod* correspond in every syllable, both in meaning and derivation. *Bod* forms suffixes of persons of tenses in the Celtic dialects, as the Sanscrit *bhu* does in the Gothic, Scandinavian and Latin dialects.

On pages 129 and 130, we read, "*creu*, to create, *cread*, creation. The root *cre* is thus explained by Pughe: he states that *cre* is compounded of *cyd* and *rhe*, which, according to analogy, would give *cyre*, contracted *cre;* the root of *rhedeg*, to run or flow, is *rhe*, Greek ῥεω, *rheo*." Mr. W. then observes that "*cyre* or *cre* would therefore describe the confluence of bodies preceding the act of creation." It is astonishing to read this circuitous and incorrect derivation; the

Cymric *cre* or *creu* is simply the Sanscrit root *kri*, to create, to make, *kara*, making. Hence Gaelic *heard*, or *caird*, a maker, a worker; the *her* of tinker, a worker of tin; Hibernian, *caraim*, I perform; Lithuanian, *kair*, a hand; Greek, χειρ, *cheir*, a hand. There is no meaning of confluence, either expressed or understood, in these words. The root of the verb *rhedeg* is the Sanscrit root *ri*, to flow; Greek ῥεω, *rheo*; Latin, *rivus*; English, river.

I subjoin a few Sanscrit roots:—

Cymric, *weu*, *gweu*, to weave; Sanscrit root, *ve*, to weave.

Cymric, *cyd*, with; Sanscrit, *sum*, with.

Cymric, *meidrol*, measurable; Sanscrit root, *ma*, to measure.

Cymric, *cerdd*, a song, *can*, to sing; Sanscrit root, *chan*, to sing.

Cymric, *drych*, sight; Sanscrit root, *dris*, to see.

Cymric, *medd*, mead; Sanscrit root, *madhu*, honey.

Cymric, *nod*; Latin, *nota*, a mark; Sanscrit root, *jna*, to know.

Cymric, *rhaith*, right; Sanscrit root, *rita*, right.

Cymric, *rhin*, a secret, a mystery; Sanscrit root, *rundh*, mysterious; Scandinavian, *rune*.

Here follows a list of words, according to Mr. Williams, not immediately corresponding to Greek or Latin:—

Galw, to call; Sanscrit, *kai*; καλεω, *kaleo*, to call.

Newydd, new; Sanscrit, *nava*; *novus*; νεος, new.

Vern; Sanscrit, *bhri*, to bear.

Llwg, light; Sanscrit, *lōk*, to be bright; *splendere*, *luceo*.

Darvod, an end, a cessation from existence, dead; the verb *darvod* is translated by Pughe, to cease to be, to conclude, to finish. Mr. Williams says the meaning of *dar*, (p. 92,) is uncertain; *dar*, an oak. Now this *dar* is the Sanscrit verb *da*, and *dar*, *abscindere*, to cut off, to separate; Welsh, *de*, to part, dead, a parting, a separation. Thus *dar* is not, as Mr. Williams states, a prefix of ambiguous power: *vod* is *bod*, *bhu*, to be; Greek, δαιομαι, *daiomai*, to divide. *Mae e gwedi darvod*, he is cut off, separated, dead.

Marw, to die; Sanscrit, *mar*, to die.

Gwydd, trees, right, knowledge, a wise man. Mr. Williams observes, "it is not easy to fix on a primary meaning." Now the primary meaning is to see, to perceive; secondly,—to know, from the Sanscrit root *vid*, *videre*, *percipere*, *scire*; Welsh, *gwyz*, knowledge. I suggest that the meaning trees is secondary, as the tree of knowledge might be used for knowledge;[1] this conjecture is doubtful. The Sanscrit for tree is *dhru*; Sanscrit, *vana*, a wood.

Page 113, we read, "But the most important compound of *gwybod* is *cydwybod*, compounded of it and *cyd*, and which, should the substantive *bod* be dropped, will exactly correspond, both in form and meaning, with the Greek συνειδησις, *suneidesis*, our religious and moral conscience." I state that, if *bod* be dropped, the two words *cydwybod* and *suneidesis* will no longer correspond, because *bod* siginifies the being, the existing, from Sanscrit *bhu*, to be, and

[1] The oaks of Dodona. The oaks of the Druids, as sources of knowledge.

ησις, *esis*, signifies the being, the existing, from the Sanscrit root *as*, *esse*, to be; thus *gwydd*, Sanscrit root *vid*, means know; *gwybod*, knowledge, the existence of to know; Greek, γνω, *gno*, know; γνωσις, *gnosis*, knowledge, the existence of to know. In Sanscrit, *yuk*, join, *yuk-tis*, the existence of joining; Greek, ζευκ, *zeuk*, join, ζευκσις, *zeuksis*, the existence of joining, *junctio*. Page 119: "In the Cymraeg, the word *gwedd* holds the same relation to the Greek ειδος, *eidos*, as *gwydd* does to Ιδη, *Ide*, and it is impossible to conclude that such a coincidence can be casual. One of the two nations must have borrowed from the other, or have derived the words from some older mother tongue." The words are derived from some older mother tongue, viz., the Sanscrit root *vid*, to see, to know.

In *Cambria Britannica*, *gwedd* signifies *verbum*, word; Sanscrit, *vāda*, from the Sanscrit root *vad*, to speak, also the Sanscrit root *vach*, to speak; hence Hibernian *faighim*, I speak, *Faigh*, a prophet; hence also Latin *vox*, and English voice.

Page 115, we read, "*Ail* coincides with the Latin *alter*, so that a son is called *ail* of his father; now *ailun* means image, from *ail* and *llun*, form." Now *savail* and Welsh *havail* mean *similis;* I consider that *ail* means like, and not *alter*, so that a son is the *ail* of his father, the like of his father, and not the *alter*. *Ailun*, an image, may be *ail*, like, *un*, one, and not *alter*, *un;* *savail* and *similis* are from *sa*, with, and *dris*, like; Sanscrit, *sadris*, like this; the *simi* is the old Latin *simus*, the same; Sanscrit, *sama*.

Page 135, we read that "the word *dim* presents a difficulty which long appeared to me insurmountable." Richards, in his Dictionary, gives the following interpretations of *dim*, nothing, anything, something; Dr. Pughe adds, all, everything. The Ven. Mr. Williams then states, "but the masterly analysis of negative thought by Sir William Hamilton, which gives us two nothings as its result, presented me with the necessary clue. The first nothing is the real impossible, the *nihil purum* of the schools, the non-existent; the second nothing is the impossible to thought, that is, what may exist, but the nature of whose existence we cannot conceive. This impossible, adds Sir William, the schools have not contemplated."

The Sanscrit language presents me with the following clue. The Cymric word *dim* is the *dam* of the Sanscrit demonstrative pronoun *idam*; German, *dieser*, this; the nominative and accusative neuter singular of the Sanscrit are *idam* and *adas*, this and that; in Latin, *idem*, *eadem*, *idem*, *quidam*, *quædam*, *quoddam*; in Greek, the δεις of *ουδεις*, *oudeis*, *oudemia*, *ouden*, neuter. The Greek δε has, in Homer, the plural dative δεσσι, *dessi*, δεσι, *desi*. Thus, in Latin, "the same," *i. e.* "this man," neuter, "this thing." In Greek, "no man, no woman, no thing." The Sanscrit neuter *das*, German *das*, Anglo-Saxon *tat*, English that, are probably relations of *dam* and *dim; ergo*, *dim* means thing, things. Thus, *Awdwr pob dim*, the Author of every *dim*, that is, every thing; again, *dim* with *nid* means nothing; a synonym with *ouden* and *nihil*, nothing; thus, *Nid*

dirgel ond dim, there is nothing truly concealed but that which is not conceivable.

Now *i*, in Sanscrit, signifies this, and is prefixed to *dam* to form *idam*, this, and also to *ta*, and forms Latin *iste*, this. The original meaning of *dam* is not explained in any Sanscrit grammar nor dictionary that I have seen, but the *te*, Sanscrit *ta*, signifies he, this and that; therefore *dam*, Cymric *dim*, may mean he, this or that, according to the gender and number, the old form and meaning being lost.

The suffixes *dem*, *dam* and the word *dim*, have the form of the Sanscrit accusative case singular, *m* being the Sanscrit sign; in Greek, *n*, as in *ουδεν*, *ouden*; in Latin, *m*, *quemdam*. I now take leave of *Gomer*, expressing my respect for its learned author, and the pleasure and instruction that I have derived from its perusal.

THOMAS BILLOT, Surgeon, R.N.

10, Byrom Street, Manchester.

THE SANSCRIT LANGUAGE.

To the Editor of the Cambrian Journal.

SIR,—I was particularly pleased with the view taken alike by Dr. Prichard and Dr. Meyer on the origin of languages, especially as it runs counter to the theory which is too much the fashion in the present day, of regarding the Sanscrit as the common parent of at least all the Celtic dialects. Why a Cymric primitive or root, if it bears any philological resemblance to a Sanscrit term, should be dogmatically pronounced as derived, borrowed, or formed from the latter, it is difficult to conceive, except on the principle of prejudice, which in the case of many persons is sure to be antagonistic to any and every thing of a Welsh character. Indeed, on historical grounds, it is just as likely, if not more so, that the Hindus should have borrowed from us, as we from them. On this subject perhaps the following extract, taken out of an article "On the Druidical Remains of the Ancient Britons," which is published with the last Report of the Architectural Societies of the Archdeaconry of Northampton, the Counties of York and Bedford, and the Diocese of Lincoln, may prove interesting to some of your readers.

"It would appear, from the accounts of those best acquainted with the mythology of the Hindus, that the islands of Britain and Ireland were known at a very remote period, and that the Bráhmins of India came originally from the west, and brought their religion thence with them. In a map containing the north-west quarter of the old continent, in use among the Hindus, Britain is called the White Island, or in Sanscrit Swéta-'Saila, or the White Cliffs: the same, you will observe, as the *λευκη πετρα* of Homer—which is a literal translation of the Sanscrit—who places the country he describes at the extremities of

the west, in the ocean, near the setting sun, and in the country of the Manes, near the Elysian Fields. In the Argonautics, ascribed to Orpheus, it is called λευκον χερσον, or the White Country, and placed in the Western Ocean, with Ierne, Erin, or Ireland. It is mentioned by *Nonnus*, in his Dionysiacs, under the name of λευκον πεδιον, or the White Plain. The aborigines, or Celts, call Britain to this day *Inis Wen*, or the White Island, the *Inis-huna*, or *Inis-Uina* of Caledonian bards, who by it understood *England*, or at least the southern parts of it. *Al-Fionn*, in Gaelic, answers literally to *Swéta-'Saila* in *Sanscrit*, and to the name given it by Homer.

"The next legend, from the *Bhavishya-Puran-a*, is most curious and interesting. It certainly tends to prove not only an early connexion between the *White Island* and *India*, but also that there is a tribe of Bráhmins in India to this day, actually descended from a sacerdotal race residing originally in the *White Island*. Learned men in India readily acknowledge that the Bráhminical tribes are by no means natives of that country; but that they came from the *north*. They acknowledge themselves that their religious system came from the west. The White Island is the holy land of the Hindus, and to it they refer everything. Even the very chalk with which they mark their foreheads must come from the *White Island*; no other would answer their purpose."

In the face of these facts, if one language must be older than the other, is it not likely that Cymraeg must carry the day? As Dr. Meyer observes, "the Celtic languages have an origin undoubtedly as ancient, and in many of their grammatical usages of a character DECIDEDLY MORE ANCIENT, than the Sanscrit."

How is it that Archdeacon Williams in his Hyperborean controversy overlooked the important argument implied in the λευκον χερσον of Orpheus?

GWYDDON.

THE WELSH CLASSICS.

To the Editor of the Cambrian Journal.

SIR,—I was very much pleased with the proposal, contained in the last Number of the *Cambrian Journal*, of publishing a series of the works of our most eminent bards. It is an excellent idea, and I sincerely trust that you will meet with due encouragement to carry it into effect. *Iolo Goch* will form a good beginning, on account of the early date at which he flourished, and also of the extensive share which he personally had in the political movements of the times. The other names which you mention as about to succeed him are likewise very judiciously chosen; but there is one whom, though not enumerated in your list, I hope you will not forget—WILLIAM LLEYN, second to none of his contemporaries; nay, as Williams in his *Biographical Dictionary* observes, he "excelled all the bards of his time

in sublimity of thought, and poetic fire, and he was much admired for the sprightliness of his wit." William Lleyn was born about the year 1540, at Llangïan, in Lleyn, Caernarvonshire; and was instructed in Welsh prosody by the celebrated poet Griffith Hiraethog, who entertained the highest opinion of his abilities. He was a fellow pupil of Simwnt Vychan, William Cynwal, and Sion Tudyr. I believe that upwards of forty of his poetical compositions are extant. The Rev. D. Silvan Evans, of Llangïan, has about twenty which have never appeared in print. Forty or fifty poems will make a nice little volume.

CYMRO.

THE MYVYRIAN MUSIC.

To the Editor of the Cambrian Journal.

SIR,—Will you, or some of your learned correspondents, undertake to explain the Music which is appended to the third volume of the *Myvyrian Archaiology?*

I believe many of the airs which are there quoted are quite extinct now. I happened the other day to have a conversation about them with one of the best harpers in the Principality, and he told me that they are quite unknown throughout the four provinces.

He confessed that he never heard of "Macmwn hir, Macmwn byrr, nor the Mac y Delgi, and their twenty-four variations;" and it was useless to inquire of him for "CANIAD CADWGAN" (the song of Cadwgan), or, "CANIAD CYNWRIG BENCERDD" (the song of Cynwrig Bencerdd), and "PROVIAD YR EOS BRIDO" was a MYTH, in his opinion.

Now, Sir, if any one would take upon himself the task of explaining the before-mentioned collection, I am sure that his labour would be received with the warmest welcome by all patriotic Welshmen, and, amongst the rest, by—Your obedient servant,

BEUNO.

Whit-Monday, 1854.

MOLT.

To the Editor of the Cambrian Journal.

SIR,—Can *molt*, in the extract from Sefnyn (*Cambrian Journal*, No. I. p. 99) have the same meaning as it has in the following passage of Lewis Glyn Cothi:—

"Mae'n adeilad i'r wlad lys
Mal tŷ Iarll a *molt* teirllys."—*Dos.* IV. viii. 13.

Molt here seems to be equivalent to the mere modern form *mold*, or the English *mould*. Dr. Davies (*s. v.*) informs us that *mold* occurs

in the poems of D. ab Gwilym, and refers for an example of it to the word *gold;* but, unfortunately, neither that word nor the promised example is to be found in his Dictionary.

Mold, and especially its derivative, *moldio,* are colloquially used in Cardiganshire, and in many other parts of Wales.—I remain, &c.

D. Silvan Evans.

LLYFR TWROG.

To the Editor of the Cambrian Journal.

Sir,—Can you or any of your readers inform me whether the above-mentioned book is yet in existence or not? Dr. Thomas Williams, in the beginning of the seventeenth century, says that he had seen it,—that it was bound in iron boards, and called tibocth, (unburnt?) and that it was kept in the monastery of Clynnog Fawr, in Arfon.—(*Vide Drych y Prif oesoedd,* p. 133.)

From that period, down to the beginning of this century, I can get no clue about it; but I presume that it must be still in some nobleman's library, among the other spoliations of the monastaries.

The late Iolo Morganwg, in a letter to the editor of the *Cambrian Quarterly Review,* says, that during his peregrination in North Wales, he got hold of Llyfr Twrog, and says further, that it was *then* in his possession. I have been told, too, that the author of the interesting "Reminiscences" of old Iolo alludes to Llyfr Twrog as a valuable document left by the old man. Hence I infer that the MS. in question is still in existence, and that it may come to light again, through the medium of your valuable Journal. It would be a source of pleasure to me to hear that the old "tibocth" is yet preserved within some sacred edifice, or in a safe library of one of our *thorough patriots.*

However, for the present, I must subscribe myself, in expectation of something further about St. Twrog's book,—Yours most obediently,

Bod Owen, near Caernarvon. Arvoniensis.

IEUAN VAWR.

To the Editor of the Cambrian Journal.

Sir,—From the brief account which is inserted in the *Iolo MSS.* p. 479, it would appear that this man was behind none of his contemporaries in point of learning, and yet how little we know of him, or of the particular works which he wrote!

"He imbibed knowledge with all the avidity that a child would suck its mother's milk; and early in life he took the lead of all preceptors in Wales." Such is the statement of the short notice which relates to him. The fruits of his talents and education, we are

told, further appeared in several works; of which the following are mentioned:—

1. The preservation of the Welsh language, the art of vocal song, and all that appertained to them, according to the rights and usages of the Welsh nation, and the judicial decisions of wise men.
2. The Greals.
3. The Mabinogion.
4. The nine tropes and twenty-four embellishments of diction.
5. The Book of Fables.
6. A Book of Proverbs.

Can any of your correspondents particularize the books which were written by Ieuan? for certainly he did not write *all* the Mabinogion, or compile all the Proverbs. Einiawn Offeiriad has the credit of writing the romance of Taliesin, and Yr Hen Gyrys o Ial is considered as the principal collector of our ancient maxims.

Is the first work mentioned above still extant? and if it be why is it not published? Being of older date than the grammar of Edeyrn Davod Aur, it would be an invaluable record relative to the Cymraeg.

Are the Triads of embellishments, published in the *Iolo MSS.* p. 480, to be attributed to his genius? And how many, if any, of the fables which occur in the same collection were framed by him?

I should very much like to see a critical inquiry into this matter made in your pages, with the view of establishing the genuineness of our ancient literature. IEUAN VACH.

IOLO GOCH.

To the Editor of the Cambrian Journal.

SIR,—I have in my possession two MS. poems of Iolo Goch, which, if you wish, I shall be most happy to transcribe for you. One begins,—

"Madwys i'm gael ammodau."

The other,—

"Y mae yn ei fryd wryd Annyr."

To the first a note has been appended by the copyist on the meaning of the poet's name, thus:—

"Iolo Goch, id est Julius Rufus, videtur esse origine Romanus."

The titles of both are "Daroganau Iolo Goch."

Wishing you every success in your praiseworthy undertaking.—I remain, &c. BRAN.

[We shall be obliged to our correspondent for copies of the poems which he mentions.—ED. CAMB. JOUR.]

WELSH UNIFORMS.

To the Editor of the Cambrian Journal.

SIR,—I was greatly delighted, on the appearance of the first Number of the *Cambrian Journal*, to find that Wales has at last its

national organ. Long life to it! The *Cambro-Briton*, *Cambrian Register*, and *Cambrian Quarterly*, now defunct, have done much good in their days successively towards the elucidation of matters connected with Welsh history, manners and customs, as well as towards the support and preservation of that noble feeling—PATRIOTISM. Many have bewailed the dark and uncomfortable blank which their extinction had left in our journalism, until the appearance of the *Cambrian Journal*, which springs into life full of vigour and promise —the harbinger, no doubt, of better days for Wales.

But my object at present is not to compliment you, so much as to request your aid in bringing about a change in the costumes of the only two regiments connected with the Principality,—23rd Welch Fusileers, and the 41st. I am not aware that the latter exhibits any national characteristics beyond its banner, which is emblazoned with the *Red Dragon*, and bears the animating and warlike motto —"Gwell angau na chywilydd." The 23rd bears the name of *Welsh*, is led by a *goat*, and has a *Welsh harp* in its band. But here the national appearance of both ends. Surely it is not enough. The men should be dressed in national uniforms, after the manner of the Highlanders. The costume which I should suggest is that of the middle ages, when Wales was an independent kingdom. Perhaps some of your correspondents will furnish you with a minute description of the said dress,—with the view of having it submitted to the consideration of a committee, who may be appointed to draw up a memorial on the subject. I have no doubt but that badges commemorative of their fathers' bravery and power, will be highly popular with the soldiers, and influence them in an especial manner to accomplish deeds of valour. I do not see why the privilege of always wearing artificial leeks in their caps be not, as a beginning, at once accorded to them. Even that would recall the performance of honourable exploits, which it would be their ambition to imitate. Perhaps some of your readers are not aware of the origin of the custom adhered to by Welshmen of wearing leeks in their hats on St. David's day; it may therefore not be uninteresting to close this letter with an account of it as given in the *Iolo MSS.*

"In 1346, the battle of Cressy was fought, where the Welsh acquired great fame for their brave achievements in support of Edward the Black Prince. It was at this time that Captain Cadwgan Voel called to the Welsh, desiring them to put leeks in their helmets, the battle there being in a field of leeks; and when they looked about, they were all Welshmen in that regiment, except twenty-nine, the English being in another part where the battle did not rage, and it was from this circumstance that the Welsh took to wearing leeks."

MILES.

MISCELLANEOUS NOTICES.

ADORNMENT OF HOUSES.

A BEAUTIFUL and edifying custom prevailed formerly among our ancestors of adorning the inner walls of their houses with writings and inscriptions—such as were calculated to promote the intellectual and moral knowledge of visitors. It existed as early as the days of Howel the Good, as the following fragment, from the Rev. E. Evans' collection, at Plas Gwyn, Anglesey, and published in the *Iolo MSS.* pp. 87, 478, will show:—

"Having framed a code of laws suitable to the Welsh nation and its tribes, conformably to the judgment of teachers and wise men, and according to the requisites of the Christian faith, and the distributive system of social order, Howel the Good directed Blegywryd, the son of Morgan, archdeacon of Llandaff, to write them in regular books, and on rolls; and likewise to inscribe them on flat memorial-stones, and to cover the walls of his court and hall of justice with such tablets, in full publicity; that all, who chose, might see and read them, and transcribe them on skins; and that, thus, they should become well known to all the Welsh nation, as occasions might occur."

The same usage continued, more or less, down to the middle of the seventeenth century, as we learn from the address prefixed by Thomas ab Ivan o Dre Bryn, Glamorganshire, to his collection of Triads, in 1680. This is to be seen at p. 199 of the third volume of the *Myvyrian Archaiology*. A translation is subjoined:—

"Beloved Welshmen,—Here is a book of old Triads. Such were formerly much in use; and I recollect having seen, when I was a boy, at the house of an old relative of mine, several copies of Triads, fastened to the walls of his hall. This, he said, was a common practice in former times; and we infer from the circumstance, that our forefathers loved wisdom much more than do their offspring. Who will now attach to the walls of his abode anything that may teach or signify wisdom! Nobody, that I know of. It was from seeing several things of this nature, especially the Triads of Llelo Lawdrwm, of Coetty, upon the wall of the hall window at my old kinsman's, that my love was first drawn to the reading of the old language of my country, and the exploring of its old manuscripts; and the pleasure which I have derived from old Welsh books has not been inconsiderable. I heartily believe, that, if some such things were printed and placed on the walls in houses, they would draw the attention of many a young man to better subjects than what are now too frequently set before them; and it would be no matter of shame for some few block-headed old persons, (and it is block-headed that I

find all old persons to be,) to consider that it is high time for him or her to exercise a little wisdom. An old Triad of Song says:—

"'There were three kinds of Triads formerly remembered and known in Wales; the Triads of Song, the Triads of History, and the Triads of Wisdom.'

"May heaven be the portion of those good old men who formerly restored the memory and knowledge of such matters; but if on that account they have had access to heaven, I much fear that they will never see but few of their posterity in the place where they themselves are. Be brave, be well, be wise! And God be with thee, and his heaven the abode of thy soul!

"THOMAS IVAN."

WELSH LITERATURE IN GERMANY.—"I have found this author (the author of the *Literature of the Kymry*) a scholar learned in the genuine native Welsh speech and literary lore; and I believe we may say that, for the first time, this old literature has submitted to a rigorous and thorough criticism. The knowledge and use of the old Welsh special-history has discovered to him every other requisite for the proof of its sources; and besides frank confidence, this work affords evidence of the overstrained phantasy and utter want of capacity for historical criticism of all earlier interpreters. Stephens has, through his meritorious book, as well by the warm love of this people, and their early active intellectual life, as by the clear and unprejudiced intuition of the results, unsparingly broken a gap in the Celtic God-heaven, so large, that Davies and his school, with their mythological fruit, their combination and credulity, must have fallen through into the bottomless abyss, but that the ruler of destiny has to fear the heaven-storming giants and Titans of former times; and the Keltic mythologies remain unaccomplished, and the work of their examination anew has to be begun with the thoughtfulness, profundity, circumspection and caution for which Jacob Grimm, in his *Dutch Mythology*, has given the guidance and certain way."—*Professor Schulz, of Magdeburg, Prussia, in his "Sagen von Merlin," or Traditions of Merlin, published in* 1853.

COELBREN Y BEIRDD.—We deeply regret that circumstances have prevented the author of this Essay from sending us any portion of it in time for our present Number.

GRAMMATICA CELTICA.—E Monumentis Vetustis, tam Hibernicæ Linguæ quam Britannicæ, Dialecti Cambricæ, Cornicæ, Armoricæ, nec non e Gallicæ Priscæ Reliquiis. Construxit T. C. Zeuss, Philos. Dr. Histor. Prof. 2 volumina. A review of this important work shall appear in our next.

DAVYDD AB GWILYM'S GRAMMAR.—In the *Iolo MSS.* p. 487, occurs the following notice:—"There is at Maes-y-crugiau, on Tivy-side, a grammar composed by Davydd ab Gwilym. (Says Ben

Simon, from Iago ab Dewi's Book.) *Book of Brechva.*" We shall be glad to know that the said grammar is still extant. Can any of our readers give us some information on the subject? In reply to SIMWNT, we beg to say that, in our opinion, a Welsh grammarian ought not to cull his examples from modern or living authors. The best prose specimens of the Cymraeg are to be found in the *Triads*, the *Laws*, the *Mabinogion*, and, as regards its later aspect, in *Cyvrinach y Beirdd*, and the *Fables*, *Tales*, &c., which have been published in the *Iolo MSS.* We do not think that quotations to illustrate the rules of a Welsh Grammar should be made from any book of a more modern date. By-the-bye, how is it that there is no new edition of *Cyvrinach y Beirdd?* Surely it is a work that ought to be in the possession of every bard, whereas, with many, its very name is unknown.

BRITISH ALPHABET.—In Zeuss's *Celtic Grammar*, just published, mention is made of a document in the Bodleian Library, as old apparently as the end of the eighth or beginning of the ninth century, which contains, among other things, a description of the British Alphabet, giving the forms of the letters, as well as their Welsh names. The latter, indeed, have been appended by the learned author to his grammar, but he has not, unfortunately, favoured us with a copy of the former, merely remarking in reference to them:—"Figuræ sunt similes figuris literarum, quæ dicuntur *Coelbren y Beirdd* (literæ bardicæ), et impressæ sunt typis (e. g. apud Owenum vel in ephemeride inscripta 'The Cambro Briton,' i. p. 241), sed differt earum compositio et significatio." This MS. was formerly marked as NE. D. 2 19, but now as Auct. F. 4—32, and the alphabet is to be found at p. 20. Professor Zeuss speaks, moreover, of another MS. in the same Library, not quite so old as the former, in which, at page 41, "Conspiciuntur tres lineæ literarum runicarum vel bardicarum miræ formæ, differentium tam a ruinis Neminivi [the scribe of the other alphabet], quam a scandicis." This record, formerly marked NE. B. 5, 9, is now indicated by MS. Bodl. 572. It was written by a Welshman, and contains several Cymric words, which the Professor makes use of in illustration of his grammar. Will any of our Oxford friends favour us with exact copies of the said alphabets?

REV. EDWARD SAMUEL.—Can any of our correspondents furnish us with some information relative to the life and writings of this clergyman, who was Rector of Llangar, from 1720 to 1748? Williams, in his "Enwogion Cymru," makes no mention of him further than that he was the grandfather of David Samwel, the poet.

WELSH MUSIC.—On Wednesday the 31st of May last, Lady Hall, of Llanover, had a small and select reception of about one hundred and fifty persons to hear some genuine Welsh music. About fourteen most beautiful ancient melodies were performed by the Llanover Harpers (Gruffydd and Watcyn) on the Triple Stringed Harps of Wales.

They also sang with their harps, and the *Dryw Fach* (the Little Wren, or rather the Nightingale of South Wales) sang six of the most exquisite songs of her native country. The whole was executed in the real Welsh style, and was as different and as superior to the diluted and corrupted versions of Welsh music generally heard in England, as it is possible to conceive. Gruffydd is the same harper who, a few years ago, had the honour of playing before her Majesty, at Buckingham Palace, with his master, the late celebrated Jones, and Watcyn is his pupil, and in this manner the true Welsh style of playing has been transmitted for centuries from master to pupil. There were present nearly the whole *corps diplomatique*, also their Highnesses the Prince of Surat, Vogorides, and Golam Mahomed, her Grace the Duchess of Inverness, Duchess of St. Albans, Duke and Duchess of Cleveland, the Duchess of Sutherland, and Lady Constance Grosvenor, Earl and Countess of Clancarty, Marchioness of Huntly, and Miss Guest, Countess of Abergavenny, Dowager Lady Willoughby de Broke, Honourable Mrs. Stanley, Lady Newborough, Honourable Miss Wynne, &c., &c., &c. We also remarked among the guests, Sir Charles Barry, and the unrivalled John Parry, who has for some time retired from the professional world, and also the celebrated Welsh Professor of the Harp, who has so lately entranced the musical world of St. Petersburg and Paris, Mr. John Thomas, of Pen y Bont. The Welsh music was so highly appreciated that several of the airs were requested three times over; and the party did not break up till one o'clock. The subjoined is a programme of the performance, which of course were sung with the original Welsh words as alone suitable:—*Part First.*—Air, "Codiad yr Haul," Gruffydd and Watcyn; Song, "Y 'Deryn Pur," Dryw Fach; Air, "Serch Hudol," Gruffydd and Watcyn; Song, "Gwenith Gwyn," Dryw Fach; Solo, "Syr Harri Ddu," Gruffydd; Song, "Y Fwyalchen," Dryw Fach; Song, "Hob y deri Dando," Dryw Fach, Watcyn, and Gruffydd. *Part Second.*—Welsh March, "Difyrwch Gwyr Harlech," Gruffydd and Watcyn; Song, "Breuddwyd," Dryw Fach; Solo, "Pen Rhaw," Gruffydd; Song, "Llwyn Onn," Dryw Fach; Trio, "Cerdd Hên Wr o'r Coed," Dryw Fach, Watcyn, and Gruffydd; Air, "Merch Megan," Gruffydd and Watcyn; Song, "Clychau Aberdyfi," Dryw Fach.

Oakley Mine, Merioneth.—In sinking No. 3 pit, the men came upon a chamber of large dimensions, which apppeared to be an old British or Roman work; and on clearing to the bottom, about two fathoms deep, they turned up some old timber, nails, and stores, carefully kept, which proved that the place had been worked, and that for gold, as no other ores were visible in it but gold stones at the bottom and sides.

Gold in Caernarvonshire.—The mineral discoveries that are daily taking place in different localities, are clearly proving that the Snowdonian range of mountains, in Caernarvonshire, as well as in

Merionethshire, contain within them gold, and other mineral treasures, that will produce results which, previous to the introduction of railways, no one could have anticipated. The attention of scientific men and practical mineralists has, of late, been directed to, and attracted by, geological appearances in many parts of these rocky and mountainous districts, and the result has been that they contain an enormous amount of mineral treasures, though not to the apparently fabulous extent that some parties have represented; unquestionably, however, the most extraordinary mineral discoveries have been made. At a place called Tan yr Allt, the property of Sir R. W. Bulkeley, between Conway and Roe Wen, a sulphur mine was commenced, and the produce, on being analyzed, was found to contain, per ton, nearly half a ton of pure sulphur, 13 dwts. 1 grain of gold, and 6 ounces 10 dwts. 16 grains of silver. It has also, we learn, very recently been discovered, that the produce of a copper lode at Maes Caeradog, in Nantffrancon, the property of the Hon. Colonel Pennant, upon being analyzed, contained besides copper at the rate of very nearly three ounces of gold per ton. Higher up than where this lode is situated, there are remains of mining operations in some bygone ages, and the place is called by a Welsh name, "Cwtter Eurychod," which signifies "the gutter, or open cast of the gold diggers, or gold seekers." The property of T. A. Smith, Esq., on the northern and western side of Snowdon, in the parishes of Llanberis, and Bettws Garmon, has for some time past been attracting the attention of mineralists. From the discoveries that have recently been made in Cwm Derwenydd, Rhosddu, yr Arddu, and above Cwmglas farms, below Carneddigyn, including nearly 2000 acres of land, studded with mineral lodes, there is every reason to conclude that that property teems with auriferous, copper, and other ores, to an extent that may vie with any mineral property of the like extent in any part of the Principality.

Reviews.—It is particularly requested that all Books intended to noticed or reviewed be forwarded (post paid) to the "Editor of the *Cambrian Journal*, Llanymowddwy Rectory, near Dinas Mowddwy."

REVIEWS.

GOMER; OR A BRIEF ANALYSIS OF THE LANGUAGE AND KNOWLEDGE OF THE ANCIENT CYMRY. By JOHN WILLIAMS, A.M. Oxon, Archdeacon of Cardigan. London: Hughes and Butler, 15, St. Martin's-le-Grand. 1854.

This extraordinary work divides itself naturally into two main parts. In the former, the learned author furnishes us with a brief and succinct account of the Hamiltonian philosophy on some of the leading points of previous errors. This department consists of three chapters, headed respectively, "Philosophy of the Mind, also called Metaphysics;" "On the Philosophy of Perception;" and, "On the Limitation of Thought to the Conditional;" and to these are appended a summary of the conclusions arrived at, which we give in the Archdeacon's own words:—

"That the facts of consciousness which testify the existence both of the ego and the non-ego, that is, of the perceiving mind, and the eternal object perceived, are to be believed intuitively, and are prior to any possible demonstration. That man's power of thinking is limited by great laws which compel it to attach time and place to everything thinkable.

"That the ideas which we can form respecting time and place, clearly prove the imbecility of the human mind, because it fails to realize the truth or falsehood of two contradictory propositions.

"With respect to time, the mind is compelled to acknowledge either that it had a commencement, or that it had not. But it cannot conceive or realize in thought, either the commencement or non-commencement of an infinite lapse of ages.

"With respect to space, the mind cannot conceive it either as limited or unlimited, and granting that the universe occupies space, it cannot conceive either a limited or unlimited universe; so that, if with Aristotle we should conceive the visible creation to be a hollow sphere, of which the concave side is studded with fixed stars, we should be still compelled to think of its convex side, and believe it to be embosomed in a wider space external to itself. Hence the mind cannot conceive any magnitude which may not be regarded as a portion of something still greater, nor conceive the smallest particle as not divisible into still smaller atoms."—p. 44.

In the second part, the author proves from the etymological structure of the Cimbric language, that our ancestors were acquainted with these truths. This portion of the work is highly interesting, and eminently calculated to attract the attention of such men as are fond of philological pursuits. Until lately, the Cymraeg was but little known beyond the limits of the Principality. It was looked upon as an accidental and barbaric tongue, constructed on no natural or philosophic principles whatsoever, and, consequently, unworthy of study and preservation. The tide, however, has at length turned, and philologists have begun to apply their attention to this old language, and are astonished at the inexhaustible treasures which, by their exertions, are daily exposed to view. We have only to refer to

the elaborate Essay of Dr. Meyer, which appeared in our last, in confirmation of what we say. The Archdeacon, in the present work, takes up the subject, and not only establishes the great antiquity of the Cimbric language, from an analytical examination of its etymological structure, but has succeeded in discovering philosophic and religious truths lying under the outward forms of words. We shall subjoin a few examples for the purpose of showing our readers how our author works out his propositions. Our first quotation refers to the meaning of "en" and its compounds:—

"In the Cymraeg, the first numeral takes the form of ûn, identical with the Latin 'unus,' but the 'To ἓν,' if not as a simple, is still found in compound words. Under 'ἓν' Dr. Pughe gives the following translations:—

"'The source of life, a living principle, or what is immortal, a Being, a Deity, a soul, or spirit, an essence, or *ens!*' It might have puzzled the Doctor to give his authorities for these interpretations, but, nevertheless, the most important of them can be safely inferred from the words in which it forms a part."

"'Dien,' compounded of 'di,' privative, and 'en,' the life or soul, means death, extinction of life, as,—

"'Dein drwg vo ïr dŷn draw.'

"'May an evil death happen to yonder man.'

"And Taliesin says,—

"'Nid wyr perchen cnawd, beth vydd ei ddien.'

"'The owner of the flesh knows not what his *dien* (the separation of the soul and body) will be.'

"And in another place, speaking in the character of our Saviour,—

"'Aethym ar Bren i gymryd vy nien.'

"'I went upon the tree to take upon me my *dien*.'

"Pughe gives a second 'dien' with an 'i,' which, as in many other cases, is an evident corruption, and the word should be written 'Dyen,' compounded of the particle 'dy' and 'en.' It is an epithet of God, as 'Duw dyen,' 'God always the same,' says Dr. Pughe, and 'Synwyr dyen,' a spiritual sense, and Iolo Goch says, 'Lucidarius a ddywed hyn yn ddyen.' 'Lucidarius says this spiritually.' 'Dienydd,' written also 'dihenydd,' compounded of 'di' and 'enydd,' or 'henydd,' life, or the soul, is commonly found, and 'di-enyddwr,' or 'dihenyddwr,' 'an executioner,' or 'murderer.' From 'en' came 'eni,' to exert the mind or soul, and 'ynni,' plural 'ynniäu,' the powers and faculties of the 'enaid.' Hence a Triad says, 'Tri phriv-ynniäu 'r enaid, serch, deall, a myn.' The three primary ynniäu of the soul are 'serch,' the intellect and the will. 'Encr,' also a spiritual agent, and 'enaid,' the common appellation for the soul and immaterial spirit, come from the 'To ἓν.' The words 'bywyd,' life, and 'enaid,' *are* often, and always *have been*, loosely and promiscuously used; yet 'Bywyd' seems to have originally meant a state of existence, a condition of life, like that of the Homeric ἀιὼν, while the 'enaid' was regarded as a being separate and separable from the material frame. Hence the law-phrase, 'enaid-vaddeu,' was applied to a criminal condemned to death, whose soul, consequently, was liable to be dismissed from its earthly habitation, for 'maddeu,' originally signified to let go, send forth, corresponding with the Greek 'μεθιεναι,' and the Latin 'mittere.' The noun 'maddeuant' is now used only to express remission, as in the common phrase 'maddeuant pechodau,' 'remission of sins.' 'Dienaid' and 'dieneidiaw,' are used in the same sense as 'Dien, dienydd, and dihenyddu,' manifestly proving that the root was 'en,' or 'hen;' and here, perhaps, it will not be improper for me to express my firm conviction that, intimately connected with 'en,' spiritual being, is that word which in the Cymraeg is 'enw,' connected with the idea of which, whether represented by the Greek 'ὄνομα,' or the Latin 'nomen,' we have some of the holiest and purest feelings, which magicians and sorcerers, in all ages, and in the western and

eastern world, have abused for the purpose of deceiving and deluding mankind. To discover the 'enw' of a spiritual antagonist was to vanquish him, and make him subservient to him who could rightly use it."—pp. 116, 117, 118.

The sentiments of the ancient Britons relative to the creation are made to appear in the following remarks:—

"The Cymraeg indicates the starting post whence the past commenced, by the word 'dechreu,' and the goal where the future ends, by 'diwedd.' Between these two points, time is called 'amser,' beyond it, 'tragwyddoldeb;' 'dechreu,' or 'decbre,' compounded of 'de' and 'creu,' to create, evidently points to the time when creation took place, when the accretion of atoms assumed form, when the heavenly bodies were moving in their courses, and 'gwydd' became visible, being the starting post whence 'amser' commenced its course, as 'diwedd' (already explained) was applied to its termination. 'Cread,' translated creation, is evidently the same word as 'dechread,' translated 'beginning,' 'origination.'

"'Cre,' the root, as explained by Pughe, is compounded of 'cyd' and 'rhe,' which, according to analogy, would give 'cyre' contracted 'cre.' The root of the verb 'rhedeg,' to run, or flow, is 'rhe,' corresponding with the Greek 'ῥέω.' 'Rhe' occurs in old writers in its simple forms, as in 'dyre,' or 'dere,' and 'chware,' and especially in 'ymre' and 'ymread' already quoted under 'ymrwydd."

"The 'cyre' or 'cre' would, therefore, describe the confluence of bodies such as would necessarily precede the act of creation, and from which time should be counted, corresponding with the beginning described in the first words of Genesis, and with the 'Αρχη κτισεως' of St. Peter."—pp. 129, 130.

Of the Cimbric term which denotes *time* itself the Archdeacon thus observes:—

"'Amser,' compounded of 'am,' round, and 'ser,' the stars, the revolution of the stars, including the sun, moon, and firmament, thus furnishing a general term, equally applicable to the duration and several parts of time, and corresponding in meaning with both the 'χρονος' and the 'καιρος' of the Greeks."—p. 131.

Our last extract will show in a remarkable mannner the power of the author's mind, and its competency to grapple with difficulties. It is in reference to the word "dim."

"Richards, in his dictionary, gives the following interpretations of 'dim;' 'nothing,' 'nought,' 'anything,' 'something;' to which Dr. Pughe adds 'all,' 'everything.' Now the frequent recurrence of the word 'dim' in the 'Wisdom of the Cymry,' where the context rendered it absurd to render it by the Greek 'οὐδὲν,' or the Latin 'nihil,' had long baffled all my attempts to comprehend its exact power. But the masterly analysis of negative thought, by Sir William Hamilton, which gives us two nothings as its result, presented me with the necessary clue. The first 'nothing' is the really impossible, the 'nihil purum' of the schools, the non-existent. The second 'nothing' is the 'impossible to thought,' that is, what may exist, but the nature of whose existence we cannot conceive. 'This impossible,' adds Sir William Hamilton, 'the schools have not contemplated; we are therefore compelled, for the sake of symmetry and precision, to give it a scholastic name in the 'nihil cogitabile.' Now it must be confessed that it is a very singular fact, that a distinction which was thus first drawn for the purpose of mere symmetry, suddenly struck me as a flash of light illuminating and dispelling the dark and the obscure. And it was not immediately that I saw that the original Latin word 'res,' from 'reor,' and 'thing,' from 'think,' were facts leading to the same conclusion. The 'nulla res,' and the no thing, or properly 'think,' although primarily implying the 'nihil cogitabile,' will equally comprehend under itself the 'nihil purum,' which is inconceivable, because it is absolutely devoid of existence. The 'nihil cogitabile,' as the contrary of 'nihil purum,' suggests that many things not only do, but must exist, which we are nevertheless unable abso-

lutely to conceive, or comprehend in thought, and those 'non cogitabilia' are more numerous than is generally supposed.

"Such are 'substance' and 'quality,' which can only be thought of as mutual relatives. We cannot conceive a quality existing absolutely in, or of itself. We are constrained to think it as inhering in some basis, substratum, hypostasis or substance, but this substance cannot be conceived by us, except negatively, as the unapparent, the inconceivable—the inconceivable co-relative of certain appearing qualities. Absolute substance as absolute quality is therefore both inconceivable as anything more than the negations of the conceivable.

"'Dim' is positive in certain cases, as when God is addressed as 'Awdwr pob dim,' 'the author of every *dim*,' comprehending under its meaning not only the extended and the apparent, but also unextended and unseen existents.

"'Peth' is the proper Cymric word for the tangible and measurable, and corresponds with the τόδε τι of the Greeks. 'Dim,' when applied to 'Peth' becomes negative, as 'dim peth' negatives the existence of a 'τόδε τι' in the particular case.

"With this previous explanation, we may understand the following quotation from St. Cadoc:—

"'Nid dirgel ond dim
Nid dim ond anveidrol
Nid anveidrol ond Duw
Nid Duw ond dim
Nid dim ond dirgel
Nid dirgel ond Duw.'

"Before translating the passage, it may be useful to state that 'dirgel,' compounded of 'dir,' true, and 'cèl,' concealment, means that which is truly concealed, and that 'anveidrol,' compounded of 'an,' negative, and 'meidrol,' measurable, corresponding both in form and meaning with the Greek 'αμετρον,' means 'what cannot be measured.' The quotation may, therefore, be translated—

"'There is nothing truly concealed but that which is not conceivable.

"'There is nothing not conceivable but that which is immeasurable; that is, which has no dimensions.

"'There is nothing immeasurable but God.

"'There is no God but that which is not conceivable.

"'There is nothing not conceivable but that which is truly concealed.

"'There is nothing truly concealed but God.'

"Again, we have the following axioms applied to God:—

"'Nid diddarvod ond Duw
Nid tragywydd ond Duw
Nid anveidrawl ond Duw
Nid dim ond Duw.'

"Where the 'dim' is classed with the illimitable, incognizable, and immeasurable existence of God—an existence, however, supreme and most real in its nature—for the same authority tells us,—

"'Nid Bod, ond Duw.
"'Heb Dduw heb ddim.
"'A Duw a digon.'

"'There is no real existence but God.

"'Without God, without a thing conceiveble or inconceivable.

"'Having God, having a fulness.'"—pp. 135, 136, 137, 138, 139.

The work contains also an appendix, consisting of some letters of the author on certain archæological subjects, which display a vast amount of learning and research, and are well worthy of attentive perusal.

Every Welshman who has not GOMER in his library will be a disgrace to his country.

LIVES OF THE CAMBRO-BRITISH SAINTS, of the fifth and immediate succeeding centuries, from Ancient Welsh and Latin MSS. in the British Museum and elsewhere, with English Translations, and Explanatory Notes. By the Rev. W. J. REES, M.A., F.S.A. Llandovery: W. Rees. London: Longman & Co. 1853.

When the Welsh MSS. Society was first established many asked with a sneer,—"Can any good come from Wales?" They supposed, and we fear that, too generally, the wish was father to the thought, that our written relics were too insignificant to be exposed to view—that they would but prove a laughing stock to the learned world: or, on the other hand, if we had any MSS. worthy of being dragged out of their obscurity, we had no native scholars capable of editing them. Such is the force of prejudice, which, we are sorry to confess, is still deeply rooted in the minds of many of our fellow-subjects, in respect of anything of a Welsh character. At that time, of course, no mere assertion would satisfy our cavillers. Now, however, having on our table, as the practical result of the Society's labours, four large and handsome books,—the *Liber Landavensis*, the *Heraldic Visitation of Wales*, the *Iolo Manuscripts*, and the *Lives of the Cambro-British Saints*,—we confidently answer the question with the invitation, "Come and see." They will bear examination, and withstand criticism, whether we regard the manner in which they are edited or printed.

They are, indeed, most valuable works, not only as exhibiting the learning and research of their several compilers, but as memorials of the social and ecclesiastical condition of our country at different periods of its history. We sincerely trust that a second Carnhuanawc will soon arise, and avail himself of the materials which are here variously and abundantly offered for the elucidation of the national character. It will appear that our ancestors, even in Druidical times, were other than the "painted savages," they are popularly represented to have been. And it is right that we should insist upon this fact, as being uniformly mentioned in our traditionary annals, the contrary assertion being derived from extraneous sources, and only applicable, if at all, to some of the later tribes that had settled in Britain. Most interesting matter in reference to early Britain will be found in the Iolo collection, which forms the third publication of the Welsh MSS. series.

The volume to which we call particular attention at present, is made up of legendary biographical accounts of several of the early saints of the British Church, such as SS. Brynach, Beuno, Cadoc, Carannog, Dewi, Gwynllyw, Illtyd, Cybi, Padarn, and Winefred. An appendix is moreover inserted, containing the lives of certain saints, that were in some way connected with Wales, though not being of Welsh extraction or relationship. These were St. Catherine and St. Margaret, who had Welsh churches dedicated to them; and St. Aidus, St. Brendanus, and St. Tathan, who, being natives of

Ireland, passed much of their time in Wales. The appendix contains also some minor articles connected with the main subject of the volume, and in accordance with the objects of the Welsh MSS. Society.

The lives presented in this volume were transcribed from original MSS. deposited in the British Museum, and elsewhere; and were partially prepared for the press by the late lamented Carnhuanawc. They were subsequently re-copied, and carefully collated with the originals, by the present editor, to whom Wales was already under great obligations. Mr. W. J. Rees seems to have spared no pains or trouble in executing the task which he had undertaken, for though labouring under the infirmities of age, he took many a long and wearisome journey, for the purpose of making extracts for the work, and was indefatigable in communicating with men of learning, on subjects that required especial elucidation. And now Divine Providence has enabled him to finish his task, and to leave behind him a work which will be a lasting monument of his zeal, learning, and patriotism.

We must not forget to mention that the work is printed in Mr. W. Rees's best style, and that it is adorned with illustrations of St. Illtyd's cross, and *fac-similes* of three different MSS. in the British Museum.

We are glad to learn that the *Lives of the Cambro-British Saints* will be succeeded without delay by the *Meddygon Myddfai*, or compendium of the medical practice of the celebrated Rhiwallon and his sons, Cadwgan, Gruffydd, and Einion, of Myddfai, in Caermarthenshire, physicians to Rhys Gryg, lord of Dynevor and Ystrad Towy, son of Gruffydd ap Rhys, the last Prince of Wales,—about the year 1230. After that will be published, the *Ancient Welsh Grammar* made by Edeyrn Dafod Aur, at the injunction and desire of Llywelyn ap Gruffydd (Prince of Wales from 1254 to 1282), Rhys Vychan, lord of Dynevor and Ystrad Towy, and Morgan Vychan, lord paramount of Morganwg. Both these works are already in a state of preparation.

An English and Welsh Dictionary. By the Rev. D. Silvan Evans, late Welsh Lecturer at St. David's College, Lampeter. Part xix. Denbigh: Gee. London: Simpkin, Marshall, & Co. 1853.

About eleven more parts will, we understand, complete this truly national work. From what has already appeared, we augur that it will be the most perfect Anglo-Welsh Dictionary that has yet ever issued from the press. It is extremely copious; for instance, in the part before us, we count no less than fifty-eight Welsh synonyms opposite to the single word *Light*. Under *Make*, also, there are various translations given of as many as 116 phrases. But what particularly pleases us in respect of this Dictionary, is the happy manner in which the compiler has translated idioms, or rendered English sentences or aphorisms by corresponding Welsh proverbs;

e. g. "Half a loaf is better than no bread;" *Gwell bychod yn nghod na chod wag.* "No longer pipe, no longer dance;" *o deryw y gainc e dderyw y chware.* "By magic numbers and persuasive sound;" *trwy odlau ter a hudlawn, a seiniau lu swynol iawn.* "Like master, like man;" *mal y bo'r dyn y bydd ei lwdn.* "Many men, many minds;" *pawb a'i chwedl ganddo.* "You have brought your hogs to a fair market; *dygasoch eich troed i'r fagl, dygasoch eich gwddf i'r cebystr.* May the learned compiler have health to finish his important task, and may he be fully rewarded at the hands of his countrymen, for the pains which he has taken to serve them.

ENCYCLOPÆDIA CAMBRENSIS. Y Gwyddoniadur Cymreig. Denbigh: Gee. 1854.

We have received the first number of this work, and are happy to recommend it to the notice of our fellow-countrymen. The articles which it contains are very well written, and much credit is due to the editor for the care which he has taken to insure uniformity of style and orthography. We beg particularly to call attention to the interesting articles on Abaris and Abred.

LLYFR Y PROPHWYD ESHAIAH; LLYFR Y PATRIARCH IÖB; wedi eu cyfieithu o newydd a'u trefnu yn ol yr Hebraeg; gan y Parchedig THOMAS BRISCOE, S.T.B. Is-lywydd, ac Athraw hynaf, Coleg yr Iesu, Rhydychain. Holywell: W. Morris. London: Hughes and Butler, St. Martin's-le-Grand. 1853, 1854.

Our Welsh friends will hail with pleasure the appearance of these volumes; for not only will they be of assistance to many, in the right understanding of obscure passages and expressions which occasionally occur in the received version, but, as they exhibit in a very eminent degree the power and poetry of the original, they will enable the reader to enter proportionally into the very spirit of the sacred composers, an advantage which is too generally denied to such as have to use translations. We subjoin the following, as a fair example of the skill and ability which Mr. Briscoe has displayed in the execution of his patriotic task.

JOB xxxix. 19.

"A roddaist ti i'r march gryfdwr?
A wisgaist ti ei fwnnwgl ef â chrynfa?
A wnei di iddo lammu fel ceiliog rhedyn?
Ardderchowgrwydd (yw) ei chwyrniad ef—dychryn (yw):
Cloddio yn y dyffryn a wna (ei draed), ac efe a lawenycha yn (ei) nerth,
Efe a â allan i gyfarfod yr arfau;
Efe a chwardd ar ben arswyd, ac ni ddychryna,
Ac ni ddychwel rhag wyneb y cleddyf;
Yn ei erbyn ef y seinia saethau,
Fflam y waywffon a'r biccell;
Gan lammu ac ymgynhyrfu y cipia efe 'r ddaear;
Ni saif yn llonydd, canys sain yr udgorn (sydd);
Ar bob sain yr udgorn fe ddywaid efe 'chwei;'
Ac o hirbell yr arogla efe 'r rhyfel,
Taran y tywysogion, ac y twrf."

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The Journal of the Institute will be issued quarterly, consisting on an average of eighty pages of letterpress, devoted to regular Treatises or Essays on some of the foregoing subjects, including Correspondence, Miscellaneous Notices, Reports, &c.

In order to meet the wishes and requirements of the "Cymro uniaith," it is proposed, moreover, to admit members upon the payment of five shillings annually, to whom a Welsh Journal half the size of the English Journal, but of a similar character, will be issued.

The advantages of such a society are obvious, and we sincerely trust that the Institute will receive from the gentry and literati of the Principality that encouragement and support to which the object it has in view is justly entitled.

It is in contemplation to hold meetings occasionally, perhaps annually, in different parts of the Principality, for the purpose of discussing the various subjects which come under the cognizance of the Institute. Of such meetings due notice will be given in the Journal.

The CAMBRIAN INSTITUTE is at length duly organized. The first Number of its Journal was issued in March, and met with a hearty reception at the hands of our countrymen, and all who have the welfare of Wales really at heart. No pains shall be spared to render it worthy of its position, and we may mention as an earnest of its high character and success, that several persons of station and learning, not officially connected with the Institute, have already kindly and promptly promised us invaluable assistance in various ways. By some we have been presented, in the most liberal and patriotic manner, with the loan of Ancient MSS.,—others have kindly offered to supply our

pages with Traditionary Music, Legends and Anecdotes,—while a third party will enrich us with Treatises on the Geology, Botany, Zoology, Mines and Agriculture of the Principality.

We need not remind our countrymen that this department is quite a novel feature in the character of the Institute and its Journal. There is scarcely a country in Europe in which less practical attention has been paid to the resources of the soil than in Wales, whilst at the same time it would be difficult to find another to which nature has been more bountiful. And why is it so? The Welsh are an intelligent and industrious race of people; surely nothing but the want of educational advantages prevents them from rivalling their neighbours in the acquisition and the practical application of knowledge. We are firmly persuaded, then, that the plan which the Cambrian Institute has adopted, is calculated, in no small degree, to remove that obstacle, and to furnish our countrymen with the means of improving their social condition, whereby they may become useful members of the community.

Nothing then remains but that the list of subscribers be increased to that numerical point which will inspire us with courage and spirit to work. We therefore earnestly beg of all our friends and well-wishers to send us their names without delay. The annual subscription is very trifling—only Ten Shillings—for which will be given in return an octavo volume of at least 320 pages.

Ours is no factious or sectarian, it is emphatically a national cause. Wherefore all persons who love Wales may join us, without feeling apprehensive that any violence will be offered to their political or religious views. It is not by quarrelling among ourselves that we can expect to raise the intellectual and moral character of our country. Disunion has always been the bane of Wales. We have resolved that it shall not be admitted into our camp. Patriotism is our motto; and all who are really patriotic are sure to agree in the main as to the best mode of serving their country. But whilst we insist upon patriotism, which implies emphatically the love of one's native country, as a necessary qualification on the part of our Members, we wish it to be distinctly understood that such a feeling by no means involves hatred towards other countries. Our country is now an integral portion of the British empire; we have a Queen ruling over us, in whose veins flows the blood of our ancient kings and princes, and all the Welsh people regard her as peculiarly their own Sovereign—their *Boadicea rediviva*. Still, as Wales has yet, as of old, its distinctive features, we can and must feel towards it a peculiar attachment; and

Cas gwr na charo
Y wlad a'i macco.

THE

CAMBRIAN JOURNAL.

ALBAN ELVED.

(AUTUMNAL EQUINOX.)

HISTORY.

MOEL FENLLI.

About three miles eastward of Ruthin, between the two roads that lead to Mold, is a high conical hill, called Moel Fenlli, on the summit of which is a strong earth-work, forming one of the six fortifications of a similar character that crown the Clwydian heights on that side of the country. From some excavations made in it in the year 1849, traces were discovered of its having been occupied at different times, and by different races of people. Among these traces the most ancient and interesting was a stone knife, which the writer of the present paper was fortunate enough to throw up. This was sent to Ruthin Castle, where it is still preserved. There were discovered also at the same time, under the superintendence of Mr. W. Wynne Ffoulkes, two flint

arrow heads. These, as well as the knife, are illustrated in the *Archæologia Cambrensis*, Vol. I. New Series, to which we beg to refer our readers for a full description of the encampment, as well as for further particulars in respect of the excavations, which were carried on at the time above mentioned.

It must be admitted that here we have vestiges of a very remote period, usually called the stone period, to which archæologists in general assign an Allophylian race of people, whom, nevertheless, the writer humbly conceives to have been no other than the Cymry, emphatically considered and described in their own memorials as the original occupants of the island, and whom the Bardic system, which to this day forbids the use of metallic tools in the erection of Meini Gorsedd,[1] identifies as the ancestors of the present inhabitants of the Principality. These were the sole tenants of Britain for about six or seven hundred years, that is, until the arrival of the Lloegrians, which is supposed to have taken place soon after the Trojan war. The Lloegrians, as well as the Brython, who followed in their wake, and were both descended from the same stock, having resided among, or been contiguous to, more civilized nations, are thought, with much probability, to have been the first who introduced into this country the art of metallurgy. As the three colonies are denominated the "three peaceful tribes," and described as having settled here "by mutual consent and permission in peace and tranquillity,"[2] we cannot suppose that the encampment in question was formed by the Cymry, for the purpose of withstanding the encroachment of either the Lloegrians or Brython.

Neither could it have been constructed by the same people in opposition to the Caledonians, the Gwyddelians,

[1] This usage is primarily derived, no doubt, from the same source as that from which the Jewish rite originated, which is alluded to in Exod. xx. 25. "If thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it."

[2] Triad 5.

or the men of Galedin, who were "three tribes that came under protection into the island of Britain, and by the consent and permission of the nation of the Cymry, without weapon, without assault," and "had lands assigned them by the race of the Cymry."[3] The Triad places the Caledonians in the North, the Gwyddelians in Alban or Scotland, and the men of Galedin in the Isle of Wight.

We come next to the "three usurping tribes that came into the island of Britain, and never departed out of it." These were the Coranians, who came from the land of Pwyl; the Gwyddyl Ffichti, who came into Alban over the sea of Llychlyn (Denmark); and the Saxons."[4]

As it is not likely that the Cymry would remain long without availing themselves of the superior knowledge of their friendly neighbours in regard to the art of working in metals, and as the Coranians are the first people of hostile intent with whom they appear to have come in contact since their settlement in Britain, the discovery of stone weapons on Moel Fenlli, suggests the conclusion that the camp was erected in reference to their usurpation. The probability is increased when it is considered how they seem to have extended themselves far into England from their original abode "about the river Humber, and the shores of the Hazy Sea." We learn in the "Brut" and "Mabinogion," that they caused considerable trouble and annoyance to the natives, so much so as to be regarded in the light of a national plague—one of the "three plagues such as none in the island had ever seen the like."[5] We may well, therefore, expect to find vestiges of the warfare, which must

[3] Triad 6.

[4] Triad 7. "The land of the Pwyl" has variously been conjectured to denote Poland, Belgium, &c. In the "Genealogy of Iestyn ab Gwrgant," the phrase *Saxon aliens* is applied to the Coranians, from which it may be fairly inferred that the Britons considered the Coranians, and the tribes who in after ages established the Saxon Heptarchy, as descendants of a nation who originally inhabited a common mother country.

[5] Lludd and Llevelys, p. 308. Myv. Arch. ii. p. 167.

necessarily have existed between the aborigines and the Coranians, even in these remote parts.

The Coranians, according to the "Genealogy of Iestin ab Gwrgant,"[6] first came over in the time of Llywarch, son of Calchvynydd, about one generation before the era of Dyvnwal Moelmud, who is generally supposed to have flourished about four or five hundred years before Christ. The same record informs us, moreover, that "a severe war took place between him (Llywarch) and the Coranians;" and again, between his descendant in the twelfth degree, viz., Annyn Grych, or the Rugged, and the same people, "in which he frequently vanquished them." Greidiol, the grandson of Annyn, "fought against the Coranians, slew them, and drove them entirely out of Cambria; upon which many of them went to the Gwyddelians in Ireland, and numbers to Alban," or Scotland.

It is remarkable, as bearing closely upon our subject, that Dingad, this man's father, is expressly affirmed to have "constructed many strong cities[7] and wood fortresses,[8] and to have been the first who accustomed people to live in places of defence." All these circumstances taken together would, indeed, seem to fix the erection of the encampment in this very reign, which must have been about three hundred years before the Christian era.

The structure in question was evidently a British "oppidum," which Cæsar describes as a woody spot fortified with a vallum and a fosse, whither the natives repaired for the purpose of avoiding the incursion of the enemy.[9] The Cimbric translation of oppidum is *tre*, which formerly denoted, and still in South Wales does denote, a house or home, though in North Wales, and likewise in the Cornish and Armorican dialects, it usually means an aggregate of houses, or a town. Such a signification would imply that places of this description were

[6] See Iolo MSS.
[7] Caerau.
[8] Caerwigoedd.
[9] De Bell. Gal. lib. v. c. 21.

used as abodes, whether temporary or permament, for whole families, and not merely as garrisons for individual soldiers.

We pass on to the Roman period. That this fortification was occupied by the Romans, or at least in Roman times, is sufficiently attested by the fragments of pottery and glass which have been found there. Previous to our excavations in 1849, several Roman coins had been found. One of these was a fine gold coin of Nero, another a silver one of Antoninus Pius; the rest were of the reigns of the two Constantines and Constans. From these facts I infer, with Mr. W. Wynne Ffoulkes, that the camp was occupied in the reign of Nero, and again in that of Antoninus Pius, a conclusion in some degree countenanced by the voice of history, which tells us that in the reign of the former Emperor, about A.D. 62, Suetonius Paulinus carried the Roman arms into Anglesey; and that in the reign of Antoninus Pius, about A.D. 144, the Brigantes, who had invaded Genounia (by Camden considered to be Guinethia or North Wales), were driven back by Lollius Urbicus. The coins of Constans would also show that the Romans had something to do with this post as late as A.D. 350.

The proper designation which it bears—that of "Moel *Fenlli*"—would indicate, however, that its greatest prominence and notoriety were acquired in the fifth century, when it was held by a chieftain of that name—Benlli, or, as he is generally recorded, Benlli Gawr, or the giant. Nennius narrates a curious story of Benlli, in connexion with Garmon, or Germanus, one of the two Gallican prelates that aided the native clergy in the suppression of Pelagianism. It is as follows:—

"There was a certain wicked and tyranical king, by name Benlli, whom the holy man wished to visit; and he prepared to call upon him, that he might preach to him. But when the man of God came to the gate of the city with his companions, the porter came to them and saluted them, and they sent him to the king; but the king sent an ungracious answer, and declared with an oath, 'though they remain where they are to the end of the year, they shall never come into the middle of my city.'

Whilst they were waiting for the porter to bring the tyrant's answer, the evening was far spent, and night coming on, and they knew not where to go. Then came one of the king's servants out of the middle of the city, and prostrated himself before the man of God, and told them the words of the tyrant, and invited them to his cottage, and they went with him, and he received them hospitably. And he had no cattle, but one cow and a calf, but he killed the calf, and dressed it, and set it before them. And Germanus commanded them not to break its bones, and they obeyed him; and in the morning the calf was found with its mother, alive, whole, and well.

"In the morning they again rose and solicited an interview with the tyrant, and having despatched a message, they were waiting an answer at the gate of the citadel, when, behold! a man rushed towards them, covered with perspiration from head to foot, and prostrated himself; and Saint Germanus said to him, 'Do you believe in the Holy Trinity?' and he answered, 'I believe!' and he baptized him, and kissed him, and said unto him, 'go in peace; within an hour you shall die; the angels of God expect you, and you shall ascend with them unto the Lord, in whom you have put your trust.' And he entered into the citadel rejoicing, and the governor took him and bound him, and he was taken before the tyrant, and put to death; for it was a rule with this most wicked tyrant, that any one who was not at his work in the citadel before sunrise, should suffer death. And they remained the whole day at the gate of the city, soliciting an audience of the tyrant, but without success.

"When the servant returned to him as before, Saint Germanus said to him, 'Take care that none of your family remain in the citadel this night.' And he returned into the citadel, and brought out his nine sons, and took them to his own abode. And Saint Germanus commanded them to remain fasting, and with closed doors. 'Watch,' he said, 'and whatever happens, look not towards the citadel, but pray without ceasing, and call upon the Lord.' And shortly afterwards fire fell from heaven, and consumed the citadel during the night, and all the men that were with the tyrant; and they were never seen more, and the citadel was never rebuilt to this day.

"But the man who had shewn such hospitality believed, and was baptized, with all his sons, and all the country with him. And his name was Catell, and he blessed him, and added, saying, 'You shall be the sole king from this day; nor shall a king of your race ever be wanting.' He was Catell Durnluc.[1] And

[1] Cadell Deyrnllwg.

thus it came to pass, and the word of the prophet was fulfilled, which says, 'He shall raise the needy from the dust, and exalt the pauper from the dunghill, that he may sit with princes, and attain the throne of Glory.' According to the words of Saint Germanus, from a servant he became a king, and all his sons were made kings, and by their descendants the whole region of Powis is governed to this day."[2]

This tale seems to have been turned into Latin from the original Welsh, as may be inferred from such expressions as "caput anni,"—"a vertice usque ad plantas pedum," which are respectively literal translations of the phrazes "pen y flwyddyn,"—"o'r coryn hyd wadnau y traed." This circumstance would help us in ascertaining the exact meaning of other words which occur therein; for instance, "urbs," which must be taken as the representative of *caer*,[3] such being the term employed by the Britons to denote a fortification of this kind. Urbs, then, in a British, rather than a Roman sense, would, when we shall have established the chieftain's connexion with the locality, go far to identify the city of Benlli with the caer on the hill.

It is clear from the story that Benlli ruled over the ancient kingdom of Powys, called Teyrnllwg, comprehending that part of the country which extends from about Chester towards Shrewsbury, and now known by the name of Vale Royal. One copy of "Nennius" notices him as "Benli in regione Ial."[4] Now, it is a fact that Moel Fenlli is not only within the kingdom of Teyrnllwg, but also within the less extensive region of Yale. Again, in the vicinity of the hill in question is situated the church of Llanarmon, or St. Germanus'

[2] Hist. Brit. § 32, &c. Gunn states, upon the authority of a native, that the present story is still current in Wales. From a series of dates and chronological particulars, which expressly refer to circumstances connected with it, and which gives the date of its own composition A.D. 857 or 858, we are assured that the story could not have been introduced into the "Historia Britonum" later than that date.

[3] *Caer* comes from *cau*, to inclose.

[4] In another copy this is a gloss added above the line.

church, which is supposed to occupy the very spot where Germanus constructed his wattled church; for it has been proved by the late Professor Rees that our old parish churches were actually founded by those persons whose names they bear.

But we have the evidence of Welsh records in support of the hypothesis which would connect Benlli immediately with this neighbourhood. Carnhuanawc, in his "Hanes Cymru," quotes a document in which mention is made of a battle between Meilyr and Beli, the son of Benlli Gawr, to this effect:—

"The meini hirion of Maesmawr.—There is a spot on the mountain between Yale and Ystrad Alun, above Rhyd y Gyfarthfa, called Maes Mawr [or the Great Plain], where occurred a battle between Meilyr the son of . . . and Beli the son of Benlli Gawr, in which Beli was slain, and Meirion placed two upright stones one at each end of the grave."[5]

In strict accordance with this testimony is the language of one of the "Englynion y Beddau," which thus points to the grave of Beli:—

"Pieu y bedd yn y Maes Mawr?
Balch ei law ar y llafnawr;
Bedd Beli ap Benlli Gawr."

Whose is the grave on the Great Plain?
Proudly he grasped the martial blade;—
It is the grave of Beli, son of Benlli the Giant.[6]

A poem written by Gruffydd ab Ieuan ab Llywelyn Vychan, a celebrated poet, and a gentleman of property who resided at Llanerch, in the county of Denbigh, from about 1470 to 1520, is corroborative of the same view, and throws further light on Benlli's character.[7] How any account of him that is not exactly identical in details with that found in "Nennius" was handed down to so late a period, we stop not to inquire. The bard seems to have been suffering from an acute pain in his knee, and

[5] Hanes Cymru, p. 35. [6] Myv. Arch. i. p. 82.

[7] This poem is in MS. and occurs in one of the books of Mr. O. Williams, of Waunfawr.

he prays to St. Cynhaval for relief, whose merits, he asserts, possessed the peculiar property of removing rheumatic affections. The saint is reminded of his miracles in the flesh, how he tortured the "hoary giant," Enlli Gawr, filling his body with agony and wild fire, which drove the mighty man to seek relief in the cooling waters of the river Alun, and how that river refused its aid, and became dry three times, and the giant's bones were burnt up on its banks. An allusion is made to the saint's well as being efficacious in the removal of bodily pain; and lastly he solicits his patron to admit him at the hour of death into Paradise. Such are the contents of the following lines:—

"CYWYDD CYNHAFAL.

Curio bum rhag gwayw o'r byd,
Cynhafal, cwyno hefyd;
Cwynais haint, nid cynes hwyl,
Clâf a gŵyn, clwyf ac anhwyl;
Un o drychlam wy'n dra-chloff,
Un a glyw 'n glaf ei glin gloff;
Arogl awyr a glywaf,
O'r glin gloff i'r galon glâf;
Gelyn a ddaeth i'r glun ddig,
Gwayw anianol gwenwynig;
Deuryw adwyth draw ydoedd,
Dwfr a gwaed hyd ei frig oedd;
Cainc o nych accw 'n y cnawd,
Cyn f' elor yn cnoi f' aelawd;
Cun wyd a wna cnawd yn iach,
Cynhafal, rhag gwayw 'n hyfach;
D' wyrthiau draw di-warth a drig,
Dy ras a dyrr wayw ysig.
Addef yt y weddi fau,
A yrr gwewyr o'r gïau;
I'th fyw 'n deg i'th fendigwyd,
Accw er lladd y cawr llwyd,
Enlli Gawr, yn llew gorwyllt,
A'th wayw 'n ei gorph a thân gwyllt;
Briwedig obry ydoedd,
Briw gwayw a thân bro gaeth oedd;
Ei oeri, ei losgi ar lun,
Y ffoe 'r diawl i ffrwd Alun;
O cheisiodd och i'w asen,
Eli yn holl Alun hen;
Aeth deirgwaith wedi argoedd,
Yn dir sych, un dyrras oedd;
Ar lan a chwr Alun chwyrn,
Y llosges ei holl esgyrn;
Y lle hwn oll a henwir,
A alwai 'n hesp Alun hir;
Gwnaent i Dduw gynt weddiau,
Gelyn y cawr o'r Glyn cau;
Dyn a wnaeth daioni 'n ôl,
Dibech oeddyd bucheddol;
Ymerawdwr mawr ydwyd,
A'm mâch dyn am iechyd wyd;
I doddi nych dydd a nos,
Y daeth iechyd o'th achos;
Ffynnon[8] itti ffyniant oedd,
Ffrwd nod a phardwn ydoedd;

[8] Ffynnon Cynhafal is celebrated to this very day for its efficacious properties in curing warts.

Clwyf a dynn y clâf a'i dal,
Cyn ei hyfed, Cynhafal.
Gwana dyn gan wayw ydwyf,
Gweddiwr yt gweiddi 'r wyf;
Da obaith dyn deu-beth dod,
Dwy arch ym drwy iach ammod,
Iechyd ym rhag nych wayw dwys
A'm rhoi wedi 'Mharadwys."

It is remarkable that while Nennius speaks of St. Germanus as the person through whose prayers or interposition Benlli was put to death, in the foregoing poem his dissolution is attributed to the miraculous power of St. Cynhafal, the scene of whose religious exercises is but a short distance from the fortified hill.[9] Both authorities agree as to the manner or cause of his death—that it was occasioned by burning. The mediæval bard says that this happened on the banks of the Alun—where the river is called "Hesp Alun," that is, where it disappears underground in the parish of Cilcen. Nennius on the other hand says that he perished in his citadel, which citadel we learn further was situated within the city or *caer*. As there is no vestige, however, of a fort of any kind, near *Hesp Alun*, I am strongly impressed with the idea that the encampment of Moel Fenlli is the identical city where the interview between Benlli and Germanus took place, and where the former met with his death. I am inclined to believe, moreover, that the *casa* of Cadell, to which he invited the bishop, was one of those round huts, usually called *cyttie*, of which there are several vestiges still to be seen within the camp. The arx, or citadel, was no doubt a strong fort, answering in some degree to the capitol of the Roman city, or the prætorium of the Roman camp, and was probably erected on the highest point of the inclosure, where the ordnance pillar now stands.

There are reasons for supposing that Benlli was not a native chief. No genealogy of his beyond two generations has been registered, which would scarcely have been the case had he been a Cymro. The fact that his

[9] If Cynhaval was contemporaneous with Benlli, he must have lived considerably earlier than the date given him by Professor Rees, *i.e.* 600–634.

son was opposed by Meilyr, the son of Cunedda, who is celebrated as having, with his two brothers, under Caswallon Law Hir, expelled the Gwyddyl Ffichti from the country, makes it probable that he was an Irishman, one of that tribe of pagans over whom the Britons, under Germanus and Lupus, obtained the Haleluia victory.[1] This conquest, as well as the successes of Caswallon, would contribute materially, even without the intervention of a miracle, towards bringing about such a change in the local dynasty as has been recorded by Nennius.

Cadell, though described by this author as a swineherd, is in other documents represented as descended from princely ancestors, being the son of Pasgen ab Rheiddwy ab Rhuddvedel Vrych ab Cyndeyrn ab Gwrtheyrn, or Vortigern king of Britain. From this circumstance we would infer that he had been overcome, and reduced to servitude, and his throne and dominions usurped by Benlli. It would appear further that, after the tyrant's death, his son Beli had made an attempt to recover his position, when he perished on the field of Maes Mawr.

The prediction of the Gallican bishop was that Cadell should be king from henceforth; and the historian adds, "according to the words of Saint Germanus, from a servant he became a king, and all his sons were made kings, and by their descendants the whole region of Powis is governed to this day."

Cadell was succeeded by his son Cyngen, who is celebrated for the patronage which he afforded to the Saints, and for the liberal endowment he bestowed upon the Church. After him came Brochwel Ysgythrog, the renowned hero of Bangor Iscoed. The sixth in descent from him, and the eighth from the swineherd of Moel Fenlli, lies under the pillar of Eliseg, near Llangollen. The inscription on that stone, which was erected by Cyngen, great-grandson of Eliseg, indicates very clearly that the latter was prince of Powys,—"ipse est Eliseg

[1] The scene of this victory also is fixed in the neighbourhood, at a place still called Maes Garmon, or the Field of Germanus.

qui necr . . . at hereditatem *povos.*" The same is also said of Cyngen himself,—"ipse est Concenn . . . tus . c . emeiunge . manu . . . e ad regnum suum *povos.*"—"Benedictio dñi in Concenn . . in tota familia ejus et in tota regione *povois* usque in . . . ."

I would here remind my readers, who may be disposed to consider the legend of Germanus, which appears in Nennius, as totally unworthy of credit, that it is to some extent repeated on this monument, the date of which nearly coincides with that of Nennius,—(see *Archæologia Cambrensis*, Vol. II. New Series, p. 295); and that this circumstance goes to prove that it was the popular belief of that period.

The time when the kingdom of Powys was finally wrested from this family was A.D. 1062, according to the Welsh "Brut," which notices the event as follows:—

"The brothers Bleddyn and Rhiwallawn took the sovereignty of Powysland from the tribe of Brochwel Ysgythrog, which was not right."[2]

Ought I to have said "finally wrested?" Is not Queen Victoria, who now rules over Powys, as well as all other parts of the island, a descendant of Cadell Deyrnllwg,[3] and is not the prediction of Germanus being still verified,—"A king of your race shall never be wanting?"

JOHN WILLIAMS ab Ithel.

[2] Myv. Arch. ii. p. 516.

[3] The Commissioners appointed to draw out the lineage of Henry VII. deduce him from Cadell Deyrnllwg, through Angharad, mother of Ednyfed Vychan.—See *Introduction to Lewys Dwnn's Heraldic Visitation.*

THE TRADITIONARY ANNALS OF THE CYMRY.

Chapter IV.

SETTLEMENT OE THE LLOEGRWYS AND BRYTHON.

Nennius was acquainted with two sources of information relative to the early history of Britain. The one he met with in the annals of the Romans, which traced the inhabitants from Troy;[1] the other in the "old books of our ancestors,"[2] where they are derived from Britto the son of Hisitio. The narrative of Brutus is involved in considerable uncertainty, but though evidently overlaid with fabulous matter, there is reason to believe that it is to some extent founded on fact. That Brutus, however, was the first occupier of the island, is contradicted in the very chronicles which profess to give us an account of that event. We read therein that the Trojan adventurer found here giants of large stature and great strength, who principally occupied the province of Cornwall, a circumstance of itself utterly opposed to the idea that he and his followers were the original holders of the land. And in support of the view which would identify these giants with the Cymry, we may adduce the testimony of Strabo in reference to the stature of the ancient inhabitants, though at a much later period. "The men," he observes, "are taller than the Celti, with hair less yellow; and slighter in their persons. As an instance of their height, we ourselves saw at Rome some youths who were taller by so much as half a foot than the tallest there."[3] Nevertheless, that such a colony as that attributed to the guidance of Brutus, did, or at least intended to, visit this country, receives confirmation, strong, because casual and independent, from the tradi-

[1] Nennius, § 10. [2] *Ibid*, § 17. [3] Lib. iv. p. 278.

tions and records of Spain. Pedro de Rosas, in his "History of Toledo," thus observes:—

"After the Celts, and as it were at the same time, came certain Greeks, bound for England and Ireland, called Almozudes, or Almonides, who landed at Corunna."

Their chieftains, according to Florian de Campo, and Don Rodrigo Ximenes, two other Spanish writers, were "Roman consuls; the one called Tolemon, the other Brutus," while the colony itself consisted of Greeks.[4] The extraneous account which Nennius obtained in reference to *his* Brutus, represents him likewise a "Roman consul."[5]

As the Triads refer but three immigrations to the period that preceded the reign of Prydain, the expedition of Brutus, if it happened before that event, must be identified with either of the two latter, the Lloegrwys or the Brython. Both, it must be remarked, came from Gaul, though the Brython were more closely related to the Cymry than were the Lloegrwys, being evidently descendants of those who diverged to Armorica, when Hu and his followers came into Britain.[6]

According to Ammianus Marcellinus, some of the Gauls had a tradition that they were descendants of the Trojans. "It is said," he observes, "that a few of the Trojans, after the destruction of Troy, endeavouring to avoid the Greeks, who were variously dispersed, and finding those countries uninhabited, settled here."[7] And the allegation is confirmed by Nennius, who adds, "Brutus reached Gaul, and there built a city, or made a settlement, which he called after the name of Turnus, one of his soldiers." Roberts thinks, with great probability, that Nennius had here in view the district of the Turones, that is, Touraine, which comprehends the

[4] James' Patriarchal Religion, &c., p. 22.

[5] "Alii dicunt, a quodam Bruto, consule Romano."

[6] "The third were the Brython, who came from Llydaw; and they were derived from the primitive stock of the Cymry."—*Triad 5*, Third Series.

[7] Am. Marcel. l. 15.

confluence of the great ramifications of Ligar, or Loire, from the vicinity of which the colony of the Lloegrwys came to Britain. He infers that the tradition respecting Brutus was that of the Lloegrwys in particular, and as they believed they came originally from Phrygia, whilst the Cymry were supposed to have come from Thrace, that this gave rise to the statement of the Triad, that both were of the same original stock.[8]

As corroborative of the view, which would thus identify the Lloegrwys with the followers of Brutus, we may notice further the facts mentioned in the "Brut," that the latter on their arrival found but one nation in the island, and that the same was stationed mainly in the western parts; also that the localities which, it is said, they principally selected for themselves, coincide with the position of the Lloegrwys rather than that of the Brython or Cymry.

The narrative of the Trojan Brutus, as such, finds no place in the genuine traditions of the Cymry.[9] And it is observable that, in the account which Nennius professes to have derived from native documents, the name is not Brutus, but Britto; and this form occurs in two places, which clearly shows that the word was not an accidental perversion of Brutus.[1]

Indeed there is reason to believe that Brutus himself has been confounded with Prydain, and that he is to be regarded as identical with that celebrated personage in respect of the main facts which are attributed to him. There is very little doubt that the story relative to the

[8] Early History of the Britons, p. 58.

[9] Unless it be in Triad 1, First Series, where we read "wedy ei gorescyn O Vryt y dodes arni Ynys Bryt," where Vryt or Bryt seems to be intended as the Welsh form of Brutus, though in the Chronicles the Latin form is retained throughout. It is very possible, however, that the compiler used Bryt as another form of Britto or Prydain, which latter is the name that occurs in the other versions of the Triads.

[1] Insula a Brittone filio Isioconis, qui fuit filius Alani de genere Japhedi dicta est.—Aliud experimentum inveni de isto Britto ex veteribus libris veterum nostrorum.—*Sections* 7, 17.

bequeathment of the island by Brutus to his three sons, Locrinus, Camber, and Albanactus, has its foundation in the triple partition which was made of it by Prydain. It is remarkable, moreover, that a similar bequeathment is actually attributed to Prydain himself in the "Genealogy of Iestyn ab Gwrgant." It is there stated, that "he divided the island into three parts, one of which was given to Locrinus, his eldest son, who gave his name to that division. Another son, the youngest, had the northern part of the island; and it is said that his name was Dynwallon. The second son, called Annyn of Troy, had the territory of Cymru, lying between the Severn and the Irish sea." [2]

The absence of all allusion to Prydain, by that name, in the "Brut," is significant, and may be taken as confirmatory of the view which identifies him with Brutus, since on no other principle can it be supposed that any historian would omit to notice a person who figures so prominently in the traditionary annals of his country.

The chronological position which Prydain would thus occupy would tally fairly enough with that assigned to him in the Silurian lineage, where sixteen successions are reckoned from him to Idwal the Proud, who was a contemporary of Dyvnwal Moelmud, being only three short of what the "Brut" counts from Brutus to the great legislator.

It must be observed, however, that in the Oral Tradition, twenty-nine years only are made to intervene between Prydain and Dyvnwal, an interval which certainly will not stand the test of comparison. Perhaps the chronology which approximates nearest to the truth is that of the Roll of Tradition, which represents Prydain as having flourished 849 years subsequently to the landing of the first colony, and places him 521 years before Evrog, rather than 563 years after him, as he is placed in the Periods of Oral Tradition.[3]

[2] Iolo MSS. p. 333.

[3] The arrival of Brutus is dated by Tysilio in the time of Eli the prophet; and from it to the time of Evrog he reckons seventy-eight

There is another reason why we are not satisfied with the position which he is made to occupy in the last named document, namely, that the existence of the kings, who are represented there as preceding him, is irreconcilable with his character as the founder of monarchical government, and with the statement of the Triad, that before his time "there was no equity but what was done by gentleness, nor any law but that of force."[4]

The confusion might easily have resulted from the mutual similarity of the names Brutus and Prydain, whilst the Gallic and Spanish traditions, if popularly known, would tend considerably towards the speedy and general reception of the story.

Assuming, then, that these two names are meant for one and the same person, we should be inclined to regard Prydain as the leader of the Lloegrwys, and it is not improbable that he was one of the Ædui, the first and principal race in Gaul,[5] which would account for his being called the son of Aedd Mawr, *q. d.* the great Ædui. The fact that a member of the Lloegrian race was chosen as the first monarch of the island would also naturally explain that part of the story, which makes the king leave the province of Lloegr to his eldest son.

years; whereas according to the Periods of Oral Tradition, 500 years intervene between the latter era and the landing of the Cymry; the Roll of Tradition says 328; the one thus giving 422 years, the other 250 to the sole occupation of the aboriginal inhabitants. According to the Periods of Oral Tradition, Prydain flourished 1063 subsequently to the arrival of the first colony, whilst another document dates his era about 1500 before the birth of Christ.—*Iolo MSS.* p. 623.

[4] Triad 4.

[5] "Docebat etiam ut omni tempore, totius Galliæ principatum Ædui tenuissent."—*Cæs. B. G.* i. 43. "Summa auctoritas antiquitus erat in Æduis."—*Ibid.* vi. 12. "Eo statu res erat, ut longe principes Ædui haberentur."—*Ibid.* "Celtarum clarissimi Hedui. —*Mel.* iii. 2. Divitiacus prince of the Ædui, had a sovereign principality in Britain, as well as in Gaul.—See *Borlasse*, p. 83, and his authorities. The Lloegrwys are said in the Triad (5) to have come from *Gwasgwyn*, that is, according to Davies, Gwas-*Gwynt*, the country of the *Veneti*, about the mouth of the Loire; but most probably *Gascony*.

There are several notices of Prydain preserved in the Triads, all of which refer to him as a great statesman. In one Triad he is represented as one of "the three national pillars of the Isle of Britain," because he it was who "first established regal government" therein.[6] In another[7] he is described as one of "the three consolidators of sovereignty." Again, he is joined to Caradawg ab Bran, and Owain ab Maxen Wledig, to form a Triad[8] of "the three conventional monarchs," and "they were called the three conventional monarchs, because they were so privileged in a convention of country and co-country within all the limits of the nation of the Cymry, a convention having been held in every dominion, comot and hundred within the Island of Britain and its adjacent isles." He is further distinguished as one "of the three good princes of the Isle of Britain," because he it was "who first ordered the social right of country and nation, and introduced a system into country and co-country."[9] In another Triad, Prydain is called one of "the three opposing energies against tyranny," because "he forced a constitution and a jury on the island."[1] He was also distinguished as one of "the three praiseworthy controllers," because he "harassed the dragon of oppression, which was the oppression of depredation and anarchy that had been reared in the Isle of Britain."[2]

In perfect consonance with the statements of the Triads is the language of other authorities. The chronicle, entitled "the Periods of Oral Tradition and Chronology" thus speaks of him:—

"This Prydain was the first who instituted a powerful system of sovereignty in Britain. He was a potent, wise, and merciful king, and sole monarch of the island. He introduced many sciences, and much knowledge to the nation of the Cymry; and lived eighty-seven years after he was made king."[3]

In like manner the "Voice Conventional" observes:—

[6] Triad 4.
[7] *Ibid.* 36.
[8] *Ibid.* 34.
[9] Triad 59.
[1] *Ibid.* 54.
[2] *Ibid.* 55.
[3] Iolo MSS. p. 412.

"After they had attained national order, under the protection of Prydain's government, and had fully conformed to his wise and benign regulations and laws, anarchy ceased, and tranquillity prevailed."[4]

And the Bardd Glâs:—

"The achievement of Prydain, the son of Aedd Mawr,
Was the pacification of the co-inhabitants of the land,—
Justice, under a chief ruler of the confederate tribes."[5]

Prydain was elected to the sovereignty through the instrumentality of Tydain Tad Awen.[6] Indeed the establishment of the monarchical system was principally due to his genius and influence, as we gather from the following extract:—

"At this period, a wise man, called Tydain, the father of poetic genius, exercised his meditation and reason on the best mode of framing stringent institutes for general sciences, and the divinely communicated principle of poetic genius; and presented his regulations to the consideration of other erudite persons of the nation of the Cymry, who testified their unqualified adoption of them; and the first consequent step was to establish a principle of sovereignty; to effect which, the duties of dispensing justice, and sustaining social order, devolved on Cymric chiefs of kindred; who were also enjoined to confer the supreme rank of sovereign eldership on him whom they might deem the noblest of their grade. And Prydain the son of Aedd the Great was, by virtue of his wisdom, bravery, justice, and brotherly kindness, the personage they selected; and he, consequently, was proclaimed monarch of the Island of Britain, constituting in that capacity, the bond of government."[7]

It is inferred from the second Triad of the Third Series that the Brython had settled in Britain when Prydain wielded the reins of government, for he is there represented as having determined the limits and tenure of "the three principal provinces."

"The three principal provinces of the Isle of Britain; Cymru, Lloegr, and Alban; and each of the three is entitled to the pre-

[4] Iolo MSS. p. 430.
[5] *Ibid.* p. 669.
[6] "Tat Anguen, Cataguen."—*Nennius.*
[7] Iolo MSS. p. 427; Roll of Tradition.

rogative of royalty. And they are subject to monarchy, and to the voice and constitution of the country, according to the system of Prydain the son of Aedd Mawr. Moreover, the monarchy, according to the vote of country and nation, rests in the race of the Cymry, owing to privilege and primary obligation; and in right of this system, and of vote of country and province, is the sovereignty over each country held in the Isle of Britain. Whence the proverb, 'The country is more mighty than the lord.'"

In this case they must have followed immediately in the wake of the Lloegrwys; nor is it improbable that the same disturbing cause brought over both people, since they were of a common country. The Brython came from the land Llydaw, and together with the first two colonies they constituted "the three peaceful tribes," because "they came by mutual consent and permission, in peace and tranquillity. The three tribes descended from the primitive race of the Cymry, and the three were of one language and one speech."[8]

It is doubtless to the Lloegrwys and Brython that the report mentioned by Bede refers:—

"It is said that the Britons having sailed from Armorica, took possession of the southern part of the island, and when, proceeding from the south, they had occupied the greater part of the island, it happened that the Picts, from Scythia, embarked on the ocean in a few long vessels, and sailed to Ireland. Being refused a settlement there, they made for Britain, and began to settle in the northern parts, as the Britons had pre-occupied the southern."[9]

This is a mere report of the age and country in which the venerable historian lived, and presents just as much resemblance to the purer traditions of the Cymry as the different circumstances under which both obtained currency would naturally allow. It is not to be supposed that the English would in the seventh century trouble themselves much about the origin of their western neighbours; hence they forgot, ignored, or else identified it with that of the people whom they had displaced. They had heard that the Brython had come from Armorica,

[8] Triad 5.

[9] Hist. Eccl. p. 23. Ed. Cant. 1644.

and these, from the mutual similarity of the names, they easily confounded with the Britons, their own predecessors; but as the real colonizers of Lloegr were followed by another tribe, which was traditionally reported to have settled in the north, the locality immediately suggested the Picts as its representative. Or it may be that they regarded Picti as the proper translation of Brython, *quasi* Brithion, from *brith*, variegated.

The names Cymru and Lloegr indicate very clearly what portions of the island were allotted respectively to the first and second colonies. It follows, therefore, that Alban must mean Scotland, and that it was occupied by the Brython. Accordingly that tenacity of character so peculiar to the Cymry, has always been exhibited here in a much greater degree than in any part of England, just as we might expect from a people claiming a closer relationship to the Cymry than did the Lloegrwys.[1]

If it be true, as there is every reason to believe, that Æstrymnides is synonymous with Y Vel Ynys, then the Phœnicians must have become acquainted with our shores prior to the time of Prydain, in which that name was abandoned. Sammes, indeed, in his "Britannia Antiqua," says that those mercantile people discovered the British Isles about the the time of the Trojan war, which happened, according to the Arundelian marbles, 1184 years before Christ. They traded with the natives in tin, lead and copper, which fact argues on the part of the latter no inconsiderable advance in the scale of civilization. But though the Phœnicians have left traces of their visits in the relics which are from time to time dug up, they do not appear to have affected either the language or the manners of the Britons. The national traditions make not the slightest mention of them, which is remarkable when we consider that it was with the aboriginal colony, especially that portion of it settled in Cornwall, that they

[1] In the Triad (5) the Lloegrwys are described as being descended from the *priv* or primitive nation of the Cymry, whilst the Brython are said to have come from *cyssevin al*, the original stock of the Cymry, implying a more immediate descent.

principally carried on their intercourse. It is not known how long they continued their trade with this country; but it probably expired with the capture of Tyre by Alexander, B.C. 332.

The system which Prydain established was not, after all, so much of the nature of a new administration, as it was a development of the patriarchal policy introduced by Hu Gadarn. It was the latter expanded and made applicable to colonies. Nevertheless it has evolved features of state which appear almost fundamental, and to this day the "jury of a country, sovereignty, and judgeship, according to the system of Prydain the son of Aedd Mawr," are looked upon as "the three columns of government of the Isle of Britain," which seems to imply that the changes which have occurred in our constitution since have not equalled those which were effected under his auspices.

Chapter V.

THE THREE PRIMARY BARDS.

Prydain did not bestow his attention exclusively upon the state—he was a bardic as well as a civil reformer. The document entitled "the Roll of Tradition and Chronology" goes on,—

"The principle of sovereignty, and the royal title of Prydain, being thus permanently established, Tydain, the father of poetry, was found supreme in heaven-descended genius; hence he was appointed to advise and teach effectually, in public, the nation of the Cymry, which he did through the medium of his vocal song, composed for the occasion, and publicly ratified as a faithful vehicle of oral tradition.[1]

Tydain is commemorated in several of the Triads. In one he is described as being one of "the three prime artificers of the race of the Cymry," because "he reduced to order and system the record and code of vocal song and its appurtenances; and out of that system were first invented the regular privileges and customs of the bards and bardism of the Isle of Britain."[2] In another Triad he is called one of "the three originators of song and works of imagination among the nation of the Cymry," for "he first reduced vocal song to a science, and formed a system for composition, and from what was done by these three was afterwards formed the system of bards and bardism by the three primordial bards, Plennydd, Alon, and Gwron."[3] He was also distinguished as one of "the three primary instructors of the isle of Britain."[4] His achievement in this respect has been recorded by Geraint Vardd Glas as follows:—

[1] Iolo MSS. p. 427. [2] Triad 57. [3] *Ibid.* 92. [4] *Ibid.* 93.

"The achievement of Tydain Tad Awen,
Of his vast and wise meditation,
Was the securing of memory by eloquent verse."[5]

His grave is thus pointed out in the "Englynion y Beddau:"—

"The tomb of Tydain Tad Awen,
Is on the summit of Arien hill."

Or according to another version,—

"On the peak of the front of Aren."[6]

Bryn Aryen is in the present county of Caernarvon; and the fact of Tydain's burial place being so far westward is perfectly in accordance with what we would expect from the colonial limitation of Prydain. Tydain, originally written Titain, is identified by name and character with Titan, or Apollo of the Orphic hymns, and of Greece.

"After the death of Tydain, his equal could not be found in divine poetic genius and the sciences; whereupon his poem was closely scrutinized; and its precepts being adhered to, a public proclamation was issued, announcing, under a year and a day's notice, that refuge and privileges would be granted to all bards of divine poetic genius, who should assemble at an appointed time and place, so as to constitute a chair and gorsedd in accordance with the instructions contained in the poem of Tydain, the father of poetic genius; and conformably to the sense and deliberation of the country, represented by the heads of kindred and acknowledged wise men of the nation of the Cymry. At the chair thus convened, many were found to be divinely inspired with poetic genius, endowed with powerful reason, and confident of deliverance; whereupon they cast lots, to ascertain who the three persons were that excelled in name and fame; and they were found to be Plennydd, Alawn, and Gwron, who were unrivalled in oral tradition, as well as in vocal song, and the secrecy of letters and symbols. Upon verifying this, they were appointed to frame good regulations for kindred and country, tradition and learning, and all other attainments of the mind. Thus empowered, and under the refuge of God and His peace, they established laws for regal government, judicature, and social

[5] Iolo MSS. p. 669. [6] Myv. Arch. i. pp. 78, 79.

order; conferred institutional distinctions on poets and bards, with immunities for their recitative poems; defined and fixed the principles of the Cimbric language, lest it should degenerate to imperfections and barbarisms; and regulated the modes of preserving oral tradition, learning, and all other branches of Cimbric lore. This code was now submitted to the deliberation of kindred and country, in gorsedd; and being there put to the vote, it was adopted by a great majority; whereupon it acquired the force and privileges of nationally attested authority, by voice conventional; consequently it was again subjected to the same national test, under the prescribed year and a day's notice; and so on, from gorsedd to gorsedd, until the required expiration of three years; every consecutive meeting confirming it by a majority of votes, so that, eventually, it was permanently established in full force and privileges, as the system devised by the said three wise men, who were the primitive bards of the Island of Britain, according to bardic rules and prescribed usages."[7]

We learn, moreover, in the "Voice Conventional," that all this happened in the reign of Prydain, and under his authority.

"Prydain ordered diligent search to be made throughout the island for any persons who might possibly have retained in memory the primitive knowledge of the Cymry, so as to secure the traditional preservation of such information; and three persons of genuine Cimbric origin, nobility, and ordination, were found, called Plennydd, Alawn, and Gwron, who were of the order of the Gwyddoniaid, and professed to know, traditionally, much of the learning that had appertained to the race of the Cymry from time immemorial. These persons having communicated what they knew, the whole was recited in national audience, before commons and lords, proclamation being made, under a year and a day's notice, that patronage would be extended to all persons possessing any traditional knowledge, however limited, of ancient lore, who should assemble in privileged gorsedd, and there declare it. That object being effected, a second gorsedd was similarly announced, and numerously held, at which the whole information obtained was traditionally recited by voice conventional; whereupon it was submitted to the consideration of a third gorsedd, convened in like manner, and which, this time, consisted of all the wise men of the nation, to whom a well digested system of ancient Cimbric learning was shown, together with the poetical institutes of Tydain the father

[7] Iolo MSS. p. 428, &c.

of genius, who first composed a regular Cimbric poem. The system here produced having been judicially ratified, as well as every other branch of knowledge and tradition relating to early science, the three superior bards, already named, were requested to pepetuate the whole by means of song and traditional recitation, as most conveniently and systematically to impart oral instruction; and at the succeeding gorsedd they presented their recitative compositions, which were referred to the consideration of three additional and consecutive bardic chairs, to be held under prescribed observances. Having, at the expiration of the requisite three years, again assembled in gorsedd, and no voice, whether native or alien, being raised either against them or their compositions, degrees were conferred on those three bards, who now framed laws for the regulation of bards, and the confirmation of privileges and usages, from thenceforward, in perpetuity; which immunities are called the privileges and usages of the bards of the Island of Britain; these bards, also, being each designated 'bard according to the privileges and usages of the Island of Britain.' The aforesaid three primitive bards, having fully established their regulations, took aspirants in poetry under their tuition, as students in progression, to be instructed and perfected in the mystery of bardism;—and endowments were granted to all bards, and their disciples,—whence they were designated 'endowed bards by right,' and 'endowed disciples by claim or protection;' the whole being legally substantiated by the assent of country and aristocracy."[8]

The Triadic memorial of these bards is as follows:—

"The three primary bards of the Isle of Britain; Plennydd, Alawn, and Gwron. These were they who devised the privileges and usages which belong to bards and bardism; hence are they called the three primaries. Yet there had been bards and bardism before: but they were not completely methodized, and they enjoyed neither privileges nor established customs, but what they obtained through gentleness and civility, and the protection of the country and the nation, before the time of these three. Some say they were in the time of Prydain, the son of Aedd Mawr, others, that they were in the time of his son Dyvnwal Moelmud, whom some of the old Books call Dyvnvarth, the son of Prydain."[9]

Plennydd, Alawn, and Gwron are severally commemorated in the "Englynion y Gorugiau,"[1] from which

[8] Iolo MSS. pp. 430, 431.
[9] Triad 58.
[1] Iolo MSS. pp. 668, &c.

also we may in some degree infer what the poetical improvements were that they respectively introduced into the traditional system.

"The achievement of Plennydd, the son of Hu the Bold,
Was the framing of records, by knots of equal metre;
Characters of memory placed on the wooden bar."

"The achievement of Alawn, the bard of Britain,
Was to establish true memorials of spreading fame;
The mutual recording in the art of disputation."

"The achievement of Gwron, was the devising of ornament,
And polished order, for poetic compositions;
And the exalting of excelling energy."

There is evidently an allusion in the first Triple to the Peithynen, or the wooden Book of the Bards, but whether Plennydd may be supposed to have invented it, or merely to have introduced certain improvements in connexion therewith, is not clear. It is undoubted, however, that our memorials uniformly speak of cuttings as the first method adopted by the Cymry for the purpose of symbolizing their ideas.

Some writers maintain that Plennydd, Alawn, and Gwron are not proper names, but terms expressive of the principles which at this time regulated Cymric poetry; *i. e. light—harmony*—and *energy*. To this hypothesis we cannot subscribe, though we are quite ready to admit that the three bards obtained their respective names from or in consequence of certain improvements which they had introduced into the art of poetry. It is not improbable that Alan, mentioned by Nennius as the father of Hisitio, and son of Rhea, is the same person with Alawn. There is reason to conclude, moreover, that he is identical with Olen, Olenus, Ailinus, and Linus, among the different people of Greece, and even in Egypt; for it is remarkable that the same attributes are ascribed to him with them, as in our Triads. According to Pausanias, Olen, the hyperborean, is said to have been the first prophet of Delphi;—and Bæo, the female hierophant, sings of Olen as the inventor of

verse, and the most ancient priest of Phœbus. Indeed all Greece chaunted the praise of Alon, particularly whilst celebrating the completion of their vintage; for thus it is said by Homer, in his description of the shield of Achilles:—

"Next, ripe in yellow gold, a vineyard shines,
Bent with the pond'rous harvest of its vines;
A deeper die the dangling clusters show,
And, curl'd on silver props, in order glow;
A darker metal mix'd, intrench'd the place;
And pales of glittering tin th' enclosure grace.
To this, one pathway gently winding leads,
Where march a train with baskets on their heads,
(Fair maids, and blooming youths) that smiling bear
The purple product of th' autumnal year.
To these a youth awakes the warbling strings,
Whose tender lay the fate of Linus sings;
In measur'd dance behind him move the train,
Tune soft the voice, and answer to the strain."[2]

It is remarkable that there is a certain connexion between early bards of note and the sun; which seems to have suggested the mythological legend of Apollo. Thus also Plennydd is one of the names given to the great luminary. The sunbeams which appear to vibrate in a hot day, are called *Tes ys Plennydd*,—the beams of the radiant one. *Eithinen neud gudd Blennydd (Tal.)*—a furzebush would truly hide the sun. And again, *Blin blaen blen Blennydd*,—irksome in front is the radiance of the sun. The word *splendidus* comes from ys Plennydd. Geraint Vardd Glas, we have seen, represents Plennydd as the son of Hu, the root of *huan*, which is another name for the sun. It is notorious, moreover, that the bards have at all times acted with reference to the sun in the erection of their circles and the holding of their festivals. We merely mention this as a fact, as we shall have occasion hereafter to enter more minutely into the philosophy of it.

All these changes in the civil and moral constitution of

[2] Pope's Homer, Book xviii.

the country involve not only ability and influence, but also a length of time such as suitable to the reign of Prydain, which is said to have extended over eighty-seven years. And if it be inquired whether any evidence of an extraneous kind can be adduced in support of the view which our traditional annals take of the ethnological crisis just discussed, we fain would see it in the fact which has driven archæologists to invent the Allophylian theory. The date attributed in our memorials to the immigration of the Cymry is no doubt sufficiently early to account for their use of stone implements, and that these were their property is attested to this day by the bardic system, which allows of no metallic tools in the erection of the Meini Gorsedd. But then the change in the mode of burying, that is, the substitution of cremation for simple inhumation, coupled with bronze and iron relics, which are found in the tombs, clearly point to fresh and later colonies, which had come over from amidst races somewhat advanced in civilization. Again, in reference to the political and bardic improvements which Prydain established, we have the testimony of Cæsar and Tacitus to the effect that in their days at least they existed and were recognized by the natives. According to the former, the command of the war which was carried on against himself was entrusted by common consent, "communi consilio,"—jury of the country, to Cassivelaunus.[3] And Tacitus has registered a speech of Caractacus, in which the same is predicated of the Silurian hero at a subsequent period,—"pluribus gentibus imperitantem."[4] Cæsar, moreover, speaks of Bardism as a school and an institute,[5] which had existed for some time before his day; and the description which he gives

[3] De Bell. Gall. Lib. v. c. 11.

[4] Annal. Lib. xii. c. 37.

[5] *Disciplina* in Britannia reperta atque inde in Galliam translata esse existimatur."—"Id mihi duabus de causis *instituisse* videntur," &c.—*De Bell. Gall.* Lib. vi. cc. 13, 14.

of the congress in the territory of the Carnutes is substantially that of the "Voice Conventional."[6]

From the following passage in the "Voice Conventional,"—"Before the time of Prydain, the son of Aedd the Great, no persons existed who were versed in national and genealogical knowledge, except the Gwyddoniaid,"[7] we infer that it was now the term Bardd was for the first time adopted, even as the name of the island was altered from Y Vel Ynys into Ynys Prydain.[8]

The art of memory was now complete, having enlisted into its service, Verse, the Voice Conventional, and the Peithynen, as enumerated in the Triad:—

"The three memorials of the bards of the Isle of Britain; the memorial of the voice of a gorsedd, the memorial of an efficient song, and the memorial of the Coelbren."[9]

Wherefore we ought from henceforth to accept the narratives of the bards on national subjects with a proportionably greater amount of credibility.

[6] Hi (Druidæ) certo anni tempore, in finibus Carnutum, quæ regio totius Galliæ media habetur, consident, in loco consecrato. Huc omnes undique, qui controversias habent, conveniunt, eorumque decretis judiciisque parent.—*Ibid.* c. 13.

[7] Iolo MSS. p. 430. [8] See c. iii.

[9] *Apud* Coelbren y Beirdd, p. 39.

J. Williams ab Ithel.

(To be continued.)

MUSIC.

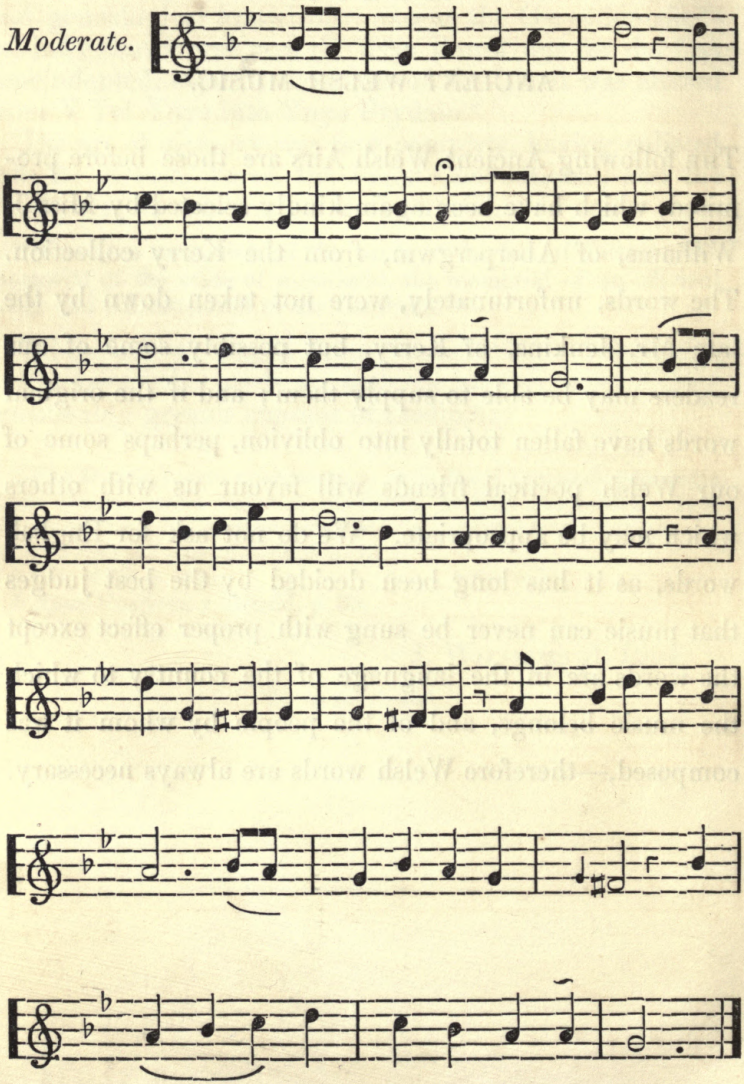
ANCIENT WELSH MUSIC.

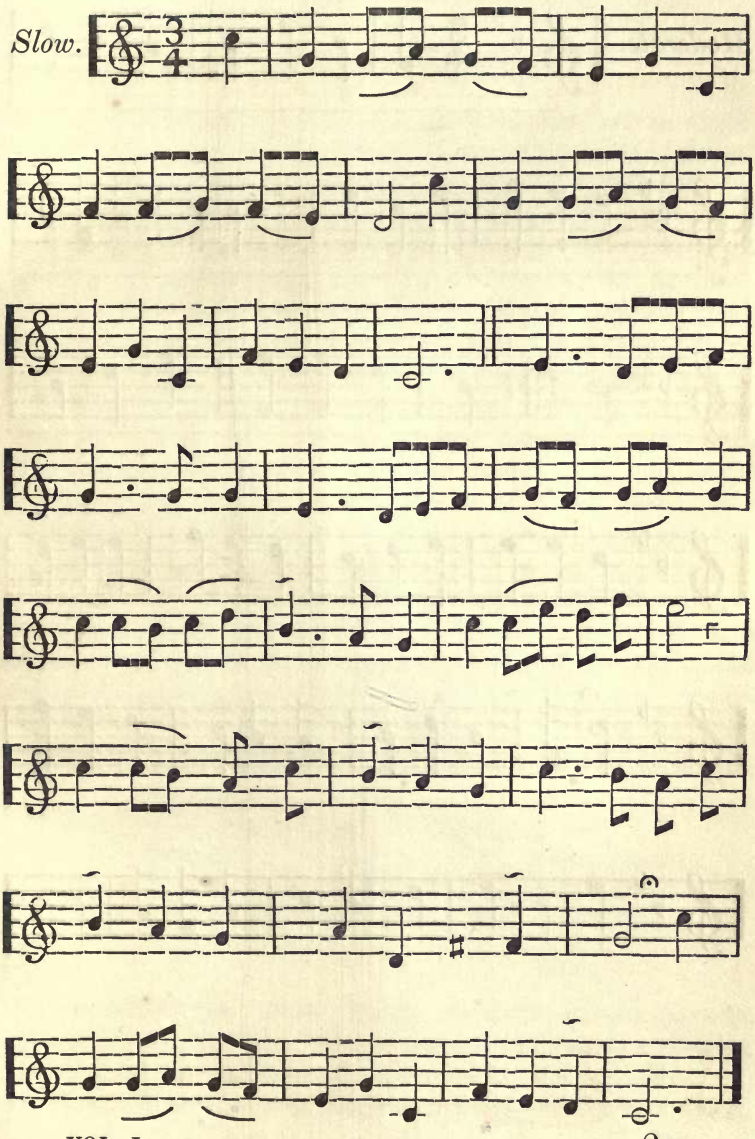
The following Ancient Welsh Airs are those before promised, which have been again kindly selected by Miss J. Williams, of Aberpergwm, from the Kerry collection. The words, unfortunately, were not taken down by the late Mr. Jenkins, of Kerry, but possibly some of our readers may be able to supply them; and if the original words have fallen totally into oblivion, perhaps some of our Welsh poetical friends will favour us with others which may be appropriate. We do not ask for English words, as it has long been decided by the best judges that music can never be sung with proper effect except the words are in the language of the country to which the music belongs, and of the people by whom it was composed,—therefore Welsh words are always necessary.

IV. Y GALON LAWEN.

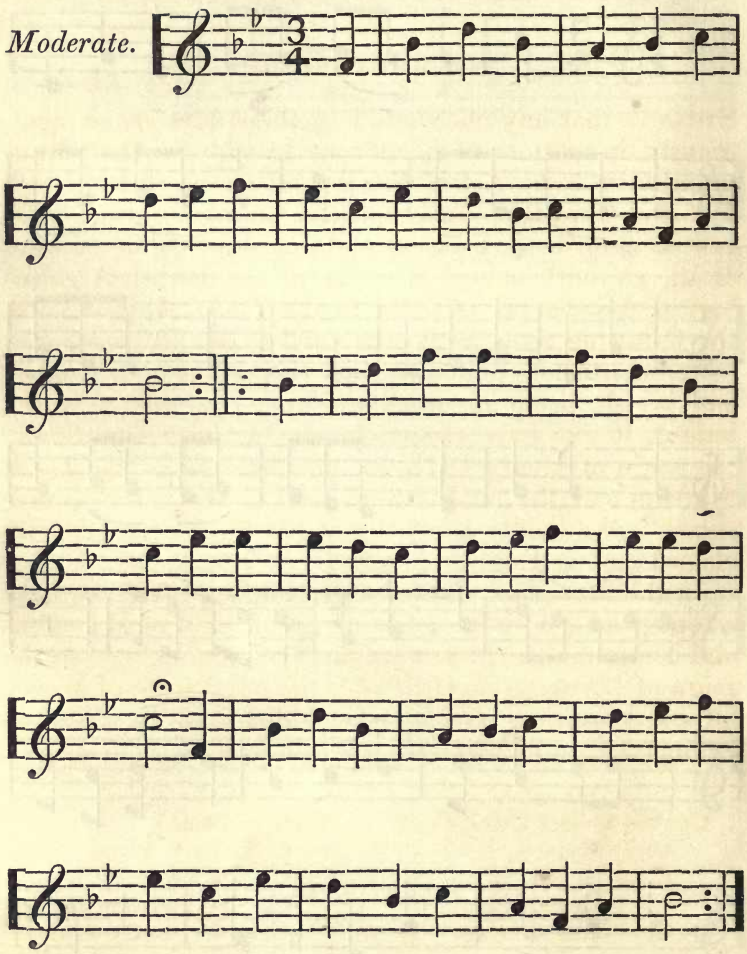
NEU YMDAITH TREFFYNON.

Gwynedd.

Moderate.

V. CAER DROIA.

Mesur Tyb Tywysog, neu Prins Rupert.

VI. DUW GADWO'R BRENHIN.

Yr hen ffordd.

Moderate.

TOPOGRAPHY, STATISTICS, &c.

MONMOUTHSHIRE.

Strange that any one should in these days err so egregiously in matters of history as to suppose that Monmouthshire is by Act of Parliament an English county. Yet such a mistake seems to have been committed on a late occasion by an eminent archæologist. In an account of the eleventh annual meeting of the British Archæological Association, reported in the *Times*, August 23rd, the following sentence is attributed to Mr. Pettigrew:—"Monmouthshire united in itself antiquities both English and Welsh, being regarded a county common to both; indeed, it was only classed among English counties in the reign of Henry VIII., on the abolition of the Lords Marches and the final arrangement of Wales into twelve shires." We boldly assert that it has *never* been properly classed among English counties.

In the *Myvyrian Archaiology*, vol. ii. p. 606, we have a topographical outline of Wales, with its several cantons and communes, as these were surveyed and defined in the reign of Llywelyn ab Gruffydd, the last Prince of Wales. Of course ancient *Gwent* is included, and its divisions enumerated as follows:—

Gwent.

Cantrev Gwent Uwch Coed.		Cantrev Iscoed.	
C.	Mynwy.	C.	Bryn Buga.
C.	Iscoed.	C.	Uwchcoed.
C.	Llevenydd.	C.	Y Teirtrev.
C.	Trev y Grug.	C.	Erging.
		C.	Bach.

These territories, then, being portions of the ancient Siluria, may be considered as parts and parcels of Wales, as long as it continued an independent Principality.

When Wales became subject to England, its boundaries

were by no means reduced. Camden (a Herald and Clarencieux King at Arms) bore witness to Monmouthshire being part of Wales during the reigns of Henry VIII., Edward VI., Queen Mary, Queen Elizabeth and James I., and no one has ever pretended that it has been detached from Wales since that period. Camden, who died in 1623, in the reign of James I., declared the English counties to be thirty-nine, and those in Wales to be thirteen.—(*Vide* Gibson's *Camden's Britannia*, 4to ed. 1772, chapter entitled "Divisions of Britain.") After giving an account of the thirty-nine English counties, he says, "which we have at this day," adding, "BESIDES *which there are* THIRTEEN MORE IN WALES—*six whereof were in Edward I.'s time, and the rest in Henry VIII.'s settled by Act of Parliament.*" A note to which passage says,—"The Statute of 34 and 35 of Henry VIII., chap. 26, tells us that eight shires were of ancient and long time—to wit, Glamorgan, Carmarthen, Pembroke, Cardigan, Flint, Carnarvon, Anglesey, and Merioneth, and four others were made by the Statute 27th of Henry VIII., chap. 26, BESIDES MONMOUTHSHIRE, viz., Radnor, Brecknock, Montgomery, and Denbigh."

In confirmation of the same view we may adduce the testimony of the celebrated work of Humphrey Llwyd, which is a standard authority, and was sent to his friend Ortelius, the geographer, at Antwerp, by the hands of Sir Richard Clough, the partner of Sir Thomas Gresham. The writer thus sums up the different divisions of South Wales (p. 105). "*Hi septem pagi* (1.) Ceretica; (2.) Dyvetia; (3.) Maridunia; (4.) Morganicæ; (5.) *Gwenta*, quæ et *Monumethensis;* (6.) Brechenisea; et (7.) Radenoria; *South Walliæ* ab anglis tribuuntur." This work was published A.D. 1568, only twenty-one years after the death of Henry VIII. The deed of Sir Leoline Jenkins' executors with Jesus College, Oxford, dated 1685, proves the thirteen counties of Wales to have remained unaltered at that period, and old excise receipts show that they continued so in the eighteenth century.

The Welsh themselves have always included Mon-

mouthshire in the Principality. *Tair sir ar ddeg Cymru* is their common phraze, when they intend to denote the whole of Wales. The same expression is used, and the different counties enumerated, in the document which follows that on "Parthau Cymru," already mentioned;—"Proceed we now to speak of the thirteen counties in all Wales, and their towns, cities, comots, and parish churches."—(See *Myv. Arch.* ii. p. 613.) Monmouthshire closes the list, when it is added:—"Thus it ends; and in the county of Monmouth are one hundred and five parishes.—And thus the number of the parishes of Wales, that is, the thirteen counties, amounts to nine hundred and thirty-four."—(p. 628.)

The idea that Monmouthshire is out of South Wales, because the English judges' circuit extends into that county, is too absurd to need comment, as, by the same mode of reasoning, Cheshire must be in North Wales, because the North Wales' circuit extends to Chester.

It were well for those who avidly receive the Pettigrewian theory, merely because it happens to square in with their anti-Welsh prejudices, to reflect whether it has not a tendency to detract from the dignity of the heir apparent to the British throne. For, carry the principle out, say,—as indeed many do in fact say,—there is no Wales, it is now absorbed in England, and you leave to Albert, Prince of Wales, but an empty, unreal title; you reverse the "edeyrn diedeyrn" of Aneurin, and make him a prince without a principality.

GOMER.

GENERAL LITERATURE.

THOUGHTS ON THE PRIMEVAL LITERATURE OF THE CYMRY.

The literature of the Cymry is not to be considered as a thing newly-born,—a thing that happened to come into existence with the late progress of the arts and sciences; but, on the contrary, it is as old as the nation itself. Its remoteness is impenetrable; its commencement is enwrapt in the dark clouds of antiquity. Yet, when one turns his investigative powers towards that distant period, he is able, by diligent inquiry, to find out the most valuable treasures of the fundamental principles which, in subsequent eras, became, by gradual development, the great sources of happiness to mankind. In this article I shall briefly consider the primeval literature of the Cymry, and challenge the reader's attention to investigate and scrutinize their transmitted records which have been brought down to our days, chiefly through a traditionary channel. There are peculiar characteristics belonging to the Cymry as a nation which ought not to be underrated, but, on the contray, they claim the most unequivocal consideration of the Celtic *literati*.

Let us now then consider the state of this people in the primeval age. When the present mighty nations of Europe were in the embryo of time,—when the first dawn of civilization broke upon the world,—even then we can find the Gomerites in possession of the valuable gifts which were bestowed on mankind in general in the patriarchal age, when all men were led by the same holy tradition. This naturally leads us to remark, that it seems very absurd to claim the predominance for either of the first nations. There are some scholars in our days who have an indefinite reverence for the old dead languages, but how it is that they will not extend

the same countenance to a still living old language is a problem not easily solved. The Cymraeg, in their opinion, has been born either from an Aramitic parent, or from the Sanscrit, or from one of the so-called classical languages. These wild notions seem to me very inconsistent one with the other, as well as with the present state of the venerable language of the Cymry. I believe that the antique features which the Cymraeg now possesses prove clearly that, whatever external changes happened to the Celtic clan from its first starting from the East, and in its subsequent career, until its final settlement in Britain, it kept up its patriarchal customs in a comparatively pure manner.

The traditions of a nation are a sure key to the rich treasures of its prior history; they show very clearly what was the state of that community when they originated.

The Cymric traditions do not resemble those of any other nation in Europe, which is a proof that the Cymry is a distinctive race, having institutions and customs unparalleled in the annals of the West. They differ from those of the Hebrews and Indian Bràhmins in some respects; yet they have more things in common with them than with any other people in the whole world. It seems to me very curious that there should be more similarity between the Cymry and the Hindoos, than any other people; the one being in the extreme west, and the other in the furthermost parts of the east. But when we consider the circumstantial difference of these nations, it becomes a matter of great importance that there is an affinity between them in such things, as well as in their religious observances.

I think the following proposition is founded on fact, viz., *that whenever an affinity between religious observances exists, in the same manner, and to the same extent, the affinity between their languages also exists.* As religion is considered by all nations to be the *summum bonum*, and as it is a characteristic of mankind to estimate and value it above all other things, is it anything but a natural consequence of their religious affinity that a

philological relationship should also be found between them? If this view of the case stands good, it shows clearly why the Celtic, the Aramitic and the Sanscrit are so closely entwined together, and why their primevalism is so often confounded one with the other.

Scholars generally are too apt to examine the communicative mediums of mankind, independently of their religious affinity. They begin at the wrong end. The synthetical system ought surely to replace the analytical; then philological researches would become profitable. The social and religious rites of a nation are the best means to find out the philosophic applicability of the language which is used by that nation. By adopting this plan, synthetically, you may be able to trace the connexion between different terms and their real meaning. In our native records we meet often with the terms "aberthog," "gwr aberthog," &c. Now, what does "aberthog" mean? What is its derivation? Possibly our analytical friends would find out some meaning in every letter which composes the word, and yet the *real* meaning might, after all, be untouched. Now, by means of the synthetic process, we learn that this "aberthog" is derived from the ancient usage of sacrificing. In that case, "gwr aberthog" has a primary reference to the circumstantial state of the person, in regard to his duty of offering according to the rites and ceremonies of his religion.

This plan, were it adopted, would dissipate the wild theories of the expounders of Celto-Hindo-Aramitic derivations; whilst, on the other hand, the Celt could easily reconcile the whole resemblance, by merely comparing the druidical rites of Britain with those of the Hebrews and the Hindoos, and the whole philological affinity, by following up the religious observances to their primeval source.

The traditions of the Brâhmins testify that their religion came from the west; and the migration of their religious teachers from the White Island, *i.e.* Swéta-'Saila, is a received truth with them; and even the very

chalk with which they mark their foreheads must professedly come from "*yr ynys wen.*" This shows the primeval connexion of the Hindoos with the Cymry, and explains in the most clear manner, according to the theory laid down, why the affinity between their languages exists. Dr. Carl Meyer asserts "that the Celtic languages have an origin undoubtedly as ancient, and in many of their grammatical usages of a character DECIDEDLY MORE ANCIENT, than the Sanscrit." The Hindoos themselves admit that their sacerdotal tribes came originally *from* the White Island, and, of course, brought with them the British language; and as this language was the communicative medium of these missionaries, was it anything but natural for them to influence considerably the language, as well as the usages of the native Hindoos? That Britain is the White Island (yr ynys wen), I think may be proved from the following facts. Homer describes a country, which he places in the extremities of the west, in the ocean, near the setting sun, and in the country of manes, near the Elysian fields, which he calls λευκη πετρα, or the Swéta-'Saila of the Bráhmins of India. Again, Orpheus in his Argonautics terms some island, which is placed in the Western Ocean with Ierne, or Erin, λευκον χερσον, or the "White country," *i.e.* y wlad wèn. In our own records this island is called *yr ynys wen.* Now, these coincidences show, beyond a doubt, that the reference is made to the same place, and that that place was well known in those early periods.

Again, the Hindoos consider the *ynys wen* (the cylch y *gwyn*fyd of the Druids) the peaceful abode of the departed. Hence, another meaning to the word *gwyn* suggests itself; that is, the sense of sacredness or blessedness, rather than the mere descriptive colour of the chalky cliffs of the southern coast of the island; consequently, that Britain is the Blessed Isle of the primeval writers. The authenticity of our own records are thus proved by indirect evidences. The descriptions given by classical authors of the Cymry do not contradict our own memorials, but, on the contrary, when fairly examined, and

mutually compared, they agree in the main points; and when they do not, is it not more probable that a stranger should have been misled, or misinformed, about our own particular usages, than that those men who were sworn to record faithfully the annals of their country should have falsified them? Suppose now that an Englishman, who never saw India, were to publish a history of that country; and that his narrative should contradict the native records,—that he should not give the exact meaning of the usages of the inhabitants, and not represent their policy in the same light as they themselves might describe them,—that he should pass unnoticed many things in connexion with their civilization, and not enter into their religious mystery,—would any one take his narration as a faithful description of that country? Certainly not. But this is the way the Cymric records are treated, by those who consider themselves impartial annalists, in our days. Suppose again that there should be some things in the before-mentioned narrative concurring with what the Indians assert themselves,—would you believe it all on that account? Would it not be more natural for us to examine thoroughly their records, and study carefully their own usages, rather than be guided by a theorist of our own country, who knew next to nothing about India? But, strange to say, this is the way in which the historians of our own country have almost invariably acted. The sneering manner in which some have thought it proper to handle our primeval records makes one sometimes feel inclined to pour upon them and their deluded visions a sarcastic shower of contempt, as a recompense for their unrivalled stupidity and sturdiness.

It is asserted by the Cymry, that, in the primeval times, their forefathers possessed the patriarchal religion, which subsequently was called Druidism. Many records of its rites and discipline have been preserved even unto our days, which speak highly of the moral philosophy taught by the druidical priests. For instance, *Trioedd Defodau a Breiniau;* they contain a wholesome routine of ethical instructions, and show clearly that the religious

system to which they belonged must have been an admirable method for carrying on civilization.

Though the few records we now possess are only fragments of the great collection which must have been once in the possession of our forefathers, and though they have been liable to be modified according to the whim of transcribers, for the last twelve centuries at least, as there were no national conventions, during that time, kept for the purpose of preserving them duly; yet I think the primitive memorials may still be easily distinguished from the modern, since they relate to totally different things. And if one were to bear in mind the primeval purity of the druidical system, and the pains taken at that time to keep the *truth* above all other things, it would be a great help for him to detect the modern innovations or modifications. The *Laws of Dyvnwal Moelmud*, again, are a lasting proof of the high and flourishing state of literature amongst the Cymry in the early times. The great legislator is generally believed to have flourished about 430 B.C. His code, as it is transmitted to us, has evidently preserved its authenticity. It will bear the most scrutinous test.

The state of things described in it is certainly anterior to the Roman invasion, and inasmuch as there is nothing external, which either directly or indirectly contradicts the genuineness of the Moelmutian code, I do not see why the Cymric records, in general, are not to be credited as well as those of other nations. If some one were to deny the existence of Lycurgus, or Solon, what would be the result of such daring contradiction of history? Or if some one were to undertake the refutation of some settled historic fact in connexion with a foreign country, with what presumptuous audacity would he be charged!

I address these considerations to those gentlemen who try to *myth*ologise the established facts of history in connexion with their native country. *Trioedd Hanes* also describe a chain of historical events, which happened to our forefathers in the remotest periods,—they explain the civilized state of the Cymry, and the other tribes

who co-inhabited this island with them, for a long period before the arrival of the "usurping tribes,"—they represent the character of their kings with faithfulness,—those who were exemplary in wisdom and benevolence, are ranked among the "benefactors of the Isle of Britain;" whereas the avaricious and cruel are pointed out graphically as unworthy of national praise in after ages. The historic fairness of the Triads shows that "truth against the world" was not only a golden maxim, but also well acted upon by the Druids. The strict agreement which exists mutually between our memorials is also a strong evidence of their authenticity. The Triads agree in all essentials with the Laws, and the Laws again with the reputed state of Britain in the early times, even as it is described by heathen or classical writers. Hence, from such coincidences, I conclude that the primeval state of the Cymric literature must have been an adornment to that early period. Laws, ethical instruction, and popular usages, which are preserved even unto our days, through all the encounters of the past, ought to be considered as precious relics by every Cymro. And whenever he finds daring *traitors* trying to subvert the established *truths* of his country, and denying the settled annals of his dear native land, let him come out in the name of Caradog and Arthur, Llywelyn and Owain Glyndwr, and drive away such notorious enemies of *Cymru*, *Cymro* and *Cymraeg*.

GIRALDUS CAMBRENSIS.

THE TALE OF CUHELYN THE BARD.

[The following is a translation of a Welsh story, which appeared some years ago in the Gwyliedydd, having been copied from a "MS. of A——d C——s," *i. e.* as we suppose, the patriotic Angharad Llwyd, of Caerwys. We transfer it to our pages with the view of reminding our readers that we shall be glad at all times to receive such relics of the merry days of old. No doubt there are many tales and anecdotes traditionally preserved in different parts of Wales, most of which, in all probability, unless they are in the meantime duly committed to writing, will not survive the present generation.

Vaticinations, whether ascribed to Merddin, Robin Ddu, or any other prophet, together with an account of their alleged fulfilments, will likewise be acceptable; for all such records cannot but contribute, in their degree, to the elucidation of the political and social history of ancient Wales.

The tale under consideration evidently involves a deep political meaning, and may be regarded as a fair sample of the methods adopted by our forefathers to communicate their thoughts and plans on political subjects, in times of civil commotion.—Ed. Camb. Jour.]

In the mean time, Cuhelyn the bard came to the hall of the Earl of Worcester (who was also the Earl of Pembroke); and from the great love that the earl had for him, as well as with the view of hearing his tales, he ordered Cuhelyn the bard to sleep in the same room with himself. When Cuhelyn the bard had gone to bed, he related to the earl a strange story; but, whilst he was in the middle of it, all of a sudden he became silent. The earl requested him to proceed with the story, but he answered him not a word. Then the earl thought that sleep had overpowered him, and in about half an hour or so Cuhelyn the bard inquired of the earl—"Would you like to hear the story through?" when the earl asked—"Why hast thou long since become silent?" And Cuhelyn the bard replied—"Long since I was listening to the three streams contending for a carcase with a golden torques." The earl inquired—"Which of them prevailed?" And Cuhelyn

answered and said, that "it was the Milford[1] stream, for even now he has landed, and the wave is leaving him." Then the earl asked, what this carcase with the golden torques was, and what he had been? to which the other replied, that each golden link was worth a king's ransom. And when he had finished the story, which he had begun before, he slept. And when the earl knew that he had fallen asleep, he arose, and betook himself, together with his servants, to Milford Haven, and found a carcase wearing a golden torques just as Cuhelyn the bard had described. When Cuhelyn the bard awoke, and ascertained that the earl had proceeded thither without his direction, he got up, and went away secretly and in anger. And when the earl came home, he made inquiries about Cuhelyn the bard, and was told that he had gone away. Whereupon the earl sent after him, saying, "Whoever will bring him back again, he shall be rewarded for his pain;" and then one of the messengers happened to overtake him, and entreated him to return and speak to the earl. He replied, "In order that thou mayest have thy reward, I will come." And when he arrived, the earl inquired the reason why he had gone away without taking his leave. And Cuhelyn the bard answered—"Because you went to the thing which I described without saluting me." Then the earl desired him to be content, and not to feel angry, and told him that he should have his choice of one of his three daughters for a wife, and what Hundred he pleased within the county of Pembroke for a dowry. Cuhelyn replied that on those conditions he was satisfied. And when the three daughters made their appearance, the earl requested him to take his choice, but he preferred to see them asleep, and said that he would then select the one he loved. And as these three daughters lay asleep in the same bed, the earl and countess and himself came to look at them—the daughters being fast asleep. The eldest daughter had pushed herself up, and was lying with her arms stretched across the pillow. The second daughter was lying across the bed: whilst the third was sleeping in the same position in which she first lay down. This daughter was named Wrangen Veindroed, and it was she whom Cuhelyn the bard chose as his bride. And when Cuhelyn the bard was married to Wrangen Veindroed, the earl desired him to select what Hundred he would within the county of Pembroke, and he selected the Hundred of Cemaes. Whereupon the earl observed: "In the first place thou hast chosen the worst daughter I had, and secondly, the worst Hundred in my

[1] Obviously an allusion to the landing of the Earl of Richmond at Milford Haven.

possession." But he said—"By no means; I have chosen the best daughter, and also the best Hundred." The earl remarked that the lime and coal were in the other Hundreds; but he answered and said that instead, there was marl in every furrow in Cemaes. "I would that thou tellest me the destiny of my daughters and their progeny." He said,—"As you have seen the maid shooting up over the pillow, so she and her progeny through excess of ambition, and pride, will cast all their property away. In regard to the second daughter, as you have seen her lying across the bed, so she and her progeny will throw and scatter all on every side. Whilst the daughter whom I have had, as you have seen her lying straight, so she and her progeny will keep together and compactly all their possessions, without loss or waste."

After that Cuhelyn the bard and his wife came to dwell at Cemaes, and there were born to them three sons, and among these three was all Cemaes divided. And Cuhelyn did so by means of three silver trinkets. The three trinkets were respectively named—"a cauldron boiling on the fire," "a greyhound's collar," and "a chessboard." Gwrgan, the eldest son, by agreement, chose the cauldron that was boiling;—the second son chose the greyhound's collar;—and the third son willingly chose the chessboard. Then the eldest son inquired of his father the meaning of these trinkets? And he replied,—"As the cauldron was boiling and bubbling, some bubbles rising, others subsiding, in like manner thou and thy posterity will arise and prosper, and if some fall, others will arise, and so on till doom's day." And the second son asked, and he replied,—"Thou and thy offspring will be good men, and you will be disposed to keep your land, and to hunt." Then the third son inquired, and to him his father observed,—"As thou seest these men of stone on the chessboard, so will go thy portion, and that of thy posterity."

Cuhelyn the bard ab Gwynvardd Dyved flourished about the close of the eight century.

ETHNOLOGY.

REMARKS ON THE ANCIENT SEPULCHRES OF THE CELTS, THE CAUCASIANS, AND THE INDIANS.

THROUGH the medium of the Journal of the Cambrian Institute, I beg to direct the attention of its members to a paper "On the Ancient Sepulchres of Panduvaram Dewal in South India," which was contributed by the late learned and accomplished scholar, Captain Newbold, to the Journal of the Royal Asiatic Society, Vol. XIII. Part I.

The reader will be pleased to observe three illustrations, with the view of better understanding my remarks; viz., 1. Of the Indian tomb, described by Captain Newbold. 2. Of the Caucasian tomb, in Bell's "Circassia," Vol. I.; and, 3. Of the great cromlech at Plas Newydd in Anglesey. See Rowland's "Mona Antiqua."[1]

I took a sketch of this cromlech during the past autumn, when I verified Captain Newbold's measurement, viz., 12 feet 7 inches by 12 feet, to be much more correct than the dimensions given by Rowlands, viz., 13 feet by 9 feet; my own measure, repeated, giving 12 feet by 12 feet.

I have been desirous of showing that the Caucasian tomb was, both in geographical position, as well as in type and dimensions, intermediate between the Indian and the Celtic-British cromlechs.

In Rowlands' "Mona" I have since discovered, with equal pleasure and surprize, what I believed did not exist in Europe, viz., *the circular hole in the side of the cist-*

[1] Our correspondent sent us a copy of Captain Newbold's paper, together with sketches of the monuments, which we regret cannot be reprinted. Hence, to suit these altered circumstances, we have taken the liberty of somewhat varying his opening remarks.—ED. CAMB. JOUR.

vaen, as found in the ancient tumulus called the *Bride Stones*, in the parish of Biddulph, Staffordshire.

I have, in my own sketch, added to the ground-plan given in Rowlands' plate, at p. 319, a transverse section, through the cross stone which divides the interior of this long cist-vaen into two equal parts, and have thus shown a figure identical in all respects with that of the Indian and of the Caucasian sepulchres, its dimensions, 9 feet by 6 feet, being precisely those of the Caucasian tomb, while the Indian sepulchre agrees in dimensions of its slab-stone with that of the great cromlech at Plas Newydd.

That the cromlech was originally both an altar on which were offered up human sacrifices, while at the same time the cavity below was the sepulchre of the bones of the victims, may perhaps be probable; but the contents of the Indian and the Caucasian tombs—human bones, urns, pottery, coins of gold, silver and copper, and weapons of various kinds, seem to show that these were the usual sepulchres of the people, who, like the Celts of Europe, were buried along with those things which they most valued in life.

What was the object and purpose of the circular hole in the side of these tombs, the diameter being barely sufficient to admit the body of an ordinary-sized man?[2] Can our antiquaries throw any light on this peculiarity of construction?

I come now to the interesting question asked by Captain Newbold,—"Whose bones do these huge blocks of granite cover?"—a question which he has himself answered. "They appear to me to be the almost only tangible vestiges remaining to us, except Holy Writ, of certain similarities in the languages of nations now wide asunder, and the traditions which prevail in almost every eastern nation of an extensive emigration of one family of the human race, radiating in various directions, from one given centre, at a time when the whole earth was of *one family and one speech; which the Lord confounded, and*

[2] Of the Indian, about 18 inches; of the British, 19½ inches.

from thence did scatter them abroad upon the face of all the earth."

These conclusions are sound and true, being based on better evidence than can be brought to bear upon any other question relating to the early history of man.

We have now the evidence of our own ancient monuments added, to complete that furnished by Holy Writ, by history, by tradition, by language and names, that the central country in Asia, to which the origin of our western nations can be clearly traced, is to be found in *Asia Minor, from the Phrygian Hellespont to the mountains of the Caucasus inclusive.* Within these limits history has fixed the first seats of *Gomer*, the eldest son of Japhet, in names which local traditions still preserve.[3]

We learn from Scripture prophecy, that the *kingdom* of *Aschenaz* was joined with Ararat (Armenia), to aid Cyrus against Babylon. (*Jeremiah*, li. 27.)

From Herodotus (*Polymnia*, 73), "that the Armenians were descended from the Phrygians."

From Josephus (*Antiq.* b. i. c. 4–6), "that the Phrygians were from Togarmah, the youngest son of Gomer." Hence the Armenians should descend from Togarmah. The Armenians, by ancient traditions, do actually derive their origin from *Haic*, the son of Togarmah;—thus we are certain of their descent.

The Georgians claim the same origin from a brother of *Haic*, the son of Togarmah; and this their great ancestor, according *to their* traditions, ruled the countries from the Euxine to the Caspian Sea,—which last (their native sea) they call "*Gerganissian*," a *Phrygian* name; and other remarkable names of ancient Phrygia, *still existing among the Georgians*, complete the evidence of the common origin of these two nations.

In Europe, our western nations of the Celtic race may with certainty be derived from Gomer. Josephus (*Antiq.* b. i. c. 4–6), tells us plainly that the Γαλαται (the Gauls

[3] The name of Gomer remains in *Armenia* and *Georgia*, in *Gumri, Gomeri, Gomerethi.*

and Celts) descended from Gomer, and were at first called "*Gomarai*" (Gomerians).

The scoliasts of the Greeks tell us that *Cimmeris was the son of Japetus*, and, consequently, *Gomer the son of Japhet*, of Genesis x.

Thus we know that the Celts, Cimmerians and Cymry are all Gomerians. In Italy, the ancient *Cimmerium* Promontorium, at Ancona, is called *Monte Gomero* at this day.[4]

The language of the ancient Phrygia has been lost; but two words, referred to a Phrygian origin, in the Greek language,—*pur*, "fire," *udor*, "water,"—are good Celtic still. But the *names* of ancient Phrygia are found in all the Celtic countries of Europe, even among the Cymry of Wales.

In the Caucasus, Phrygian names are still *tribe* and *local* names of the people, and we find at this day among the Georgians, *groups of names answering to similar groups in Italy, Cis-Alpine Gaul, Gaul, Spain, and the British Islands.*

The Georgians connect with their own race of *Gomer*, the *Circassians* and the *Lesghis*, the most noble and warlike of the Caucasian nations. The Lesghis, who call themselves *Legæ*, are the *Legai* of Strabo (b. xi.), and besides the limits assigned by the geographer, they now occupy the ancient country of their neighbours, the Albanians, and are doubtless of the same race.

The Albanians had "*Celtic*" names, and, like the Celts of Gaul,—*the Averni*,—claim a brotherhood with the Romans, by a common descent from *Alba*, of Italy, and from Troy (see Justin's *History*), in the war of Pompey against the Albanians.

> "Troja . . . . . Genus unde Latinum,
> Albanique patres, atque altæ mænia Romæ."
>
> *Virgil Æneid*, b. i. 10.

[4] Homer places the *Cimmerians* at *Cuma*, in Italy, close to *Lake Avernus* of Virgil. These three names, the most ancient of Italy, *are Phrygian.* Niebuhr was too hasty in denying the *Phrygian* origin of Rome.

"Avernique ausi Latios se fingere fratres
Sanguine ab Iliaco populi . . . ."

"The *Averni* who from Ilium come,
And boast an ancient brotherhood with Rome."
Rowe's Transl. of Lucan's Pharsalia, b. i. 427.

"Audebant se quondam fratres Latio dicere, et sanguine ab Iliaco populos computare."—*Sidonius Apollinaris*, i. b. vii. ep. 7.

Thus we find three nations, *Roman*, *Gallic* and *Caucasian*, claiming a common origin from the Gomerian Phrygians; and if the Cymry of Wales have preserved the like tradition, they doubtless received it from one of the *first tribes of their race* (the Gwas Gwyn, or Venedi[5]), who, like the Averni Gauls, claimed a Phrygian origin,[6] and are said to have once dwelt in Phrygia.

The sepulchres found among the Circassians are the tombs of the aborigines of the Caucasus, and clearly show that the first race were of the Gomerian family, whose progressive migration to Europe may be traced, through the vast Steppes of Tartary and southern Russia, by the tombs.

It only remains to compare the languages of the Caucasian nations with the Celtic dialects.

1. The Armenian. From a specimen of Armenian History, translated by M. Klaproth, I give six words, selected by him. Finding these to be identical with the Celtic, I procured from an Armenian a list of 125 words, selected by himself; of these about twenty, or one-fifth, have more or less analogy with the Gaelic and the Welsh,

2. The Georgian, from M. Klaproth's works, agrees with the Latin and Welsh.

3. Of sixty Circassian words, I have selected twenty, which are of the same family as words supposed to be peculiar to the Gaelic and the Welsh.

Thus the triple connexion between the Celts of Europe, and the Phrygians and Caucasians of Asia, is made mani-

[5] "The *Veneti* came originally from Phrygia."—*Herod. Clio.* 196. *Strabo*, b. xii. *Quintus Curtius*, iii. 2.

[6] See the Triads.

fest, both by ancient and modern evidence, derived from many sources.

But what is the evidence which connects the western nations, *through the Caucasians*, with the people of Asia, and of India especially?—the very same as that which connects the Caucasus with ancient Europe.

From the two ancient seats of Gomer, Phrygia and the Caucasus, we may trace eastwards through the country of the Affghans, and across the Indus river, into India, *some Phrygian, and very many Caucasian names;* and in the heart of the sacred country of the Hindoos,—"*Sareswati bold bani*,"—of the speech of the children of Sareswati,—there, among the venerated names of India, we find the Caucasian intermixed with our own Gomerian names, even as we find them written on the maps of ancient and modern *Italy*, *Gaul* and *Britain*. The rivers of Gaul and France are many of them identical with the existing names of rivers in India. Ireland can add two more; while the Welsh local names of *Gowr* and *Landour* are still found on the sacred banks of the Ganges.[7]

The Celtic dialects are classed by learned orientalists in the same lingual family with the Sanscrit. Our names, and the primitive tombs of our race, found in many parts of India, complete the evidence of early family connexion between the branches of this race now wide asunder. And, if it be asked, "whose bones do these ancient cromlechs of Europe and of Asia cover?"—the answer is,—"those of the descendants of Gomer, the eldest son of Japhet."

[7] *Gowr*, the ancient capital of *Bengal*. *Landour*, on the Upper Ganges, in Nepaul.

In Wales.	*India.*
Baglan (town).	Baglana (district).
Amboglana (on the Roman Wall).	
Sirhowy.	Serowy.

SPECIMENS OF THE ARMENIAN AND GEORGIAN LANGUAGES.

The words, with their translation in Latin and French, are taken from the works of the learned oriental scholar, M. Klaproth.—1. "A History of Armenia," inserted in his "Mémoires Relatives a l'Asie;" and from—2. "Extraits d'une Topographie de la Géorgie."—3. "Caucase et la Georgie."

Armenian compared with Celtic.

Diegherial	"Dominator".....	*Tighearn*, "Dominus." (Gaelic.) *Ty*, "House." *Rheolwr*, "Ruler." (Welsh.)	
Loersav	"Illuminator" ...	*Lloer*, "Light." (Welsh.)	
Magistros	A title of respect..	*Magister*, "Master." (Latin.) *Meister*, do. (Welsh.)	
Mars-ban	"Commandeur d'une Frontière."	*Mars*, "Frontier." *Ban*, "High." (Welsh.)	
Marmor-achen..	"Construit de Marbre.".....	*Marmor-aich*, "Abounding in Marble."	(Gaelic.)
Plûr.....	"Fleur.".....	*Plûr*, "Flower." (Gaelic.)	
Wer.....	"Vir. Homo."...	The same in Welsh and Gaelic.	

Georgian compared with Celtic.

Assnauri.....	"Les Nobles.".....	*Assenora*, "Nobles." (Portuguese.) (The Old Lusitanians were Celts.)	
Cvabi.....	"Cavérnes."	*Cau, Caw*, "Cavity, Hollow." (Welsh.) *Kave*, "A Cavern." (Amoric.)	
Garda, Gartha	"Maisons".....	*Gardd*, "Enclosure. Garden." *Garthan*, "Encampment."	(Welsh.)
Garthou-bani..	"Habitátions Extèrieures"..	*Garde*, "Outer-house." (French.)	
Qeli.....	"Cols de Montagnes.....	*Col*, "A Mountain Peak."	(Welsh.)
Gori.....	"Promontoires"..	*Gor*, "Extremity. High." *Gorau*, "Highest degree."	(Welsh.)
M'ta.....	"Montagne".....	*Monadh.* (Gaelic.) *Mynydd.*	(Welsh.)
Tsquali.....	"Rivière".....	*Aqua*, "Water." (Latin.)	

SPECIMENS OF THE CIRCASSIAN DIALECTS,

As spoken by the Azra, Abazian and Adighéi tribes, from Bell's "Circassia," Appendix, ii. p. 482, and Spencer's "Western Caucasus and Circassia."

Circassian compared with Celtic.

Man.....	*Tlé* (Adighéi).....	*Teulu*, "Household, Family."	(Welsh.)
Blood.....	*Thlew* (do.)	*Tylwyth*, "A Tribe."	(Welsh.)
Societies	*Tleush* (Circassian) ...		(Welsh.)
Husband	*Tlu* (Adighéi).....	*Dywyllio*, "To husband."	(Welsh.)
Father	*Tat* (do.)	*Tat*, "Father." (Bas-Breton.) *Tad*, do. (Welsh.) *Taz*, do. (Cornish.)	

Noble	*Vork*	*Airg*, "Prince." (Gaelic.) *Erch*, "Great. Powerful." (Welsh.)
Enemy	*Tisaga* (Azra)	*Ty*, "House." *Esgar*, "Enemy." (Welsh.)
Slave	*Kadyera* (Abaza)	*Cad*, "War." *Caeth*, "Slave." (Welsh.)
Mountain	*Abena* (Azra)	*Ben*, "A Mountain Peak." (Gaelic.) *Pen*, "Head, or Summit." (Welsh.)
	Aonaz (Adighéi)	*Aonach*, "Mountain." (Gaelic.)
	Tkhé (do.)	*Tukh*, "A high Peak." (Pyrenees.)
Forest	*Atwa* (Azra)	*Ott*, "Wood." (Old British.)
Tree	*Atzla* (do.)	*Ottadini*, "Men of the Woods." (Ditto.)
Sacred Groves	*Kodosh* (Adighéi)	*Coet, Coetwig*, "Woods." (Welsh.)
Sea	*Uishe* (Abaza)	*Uisge*, "Water." (Gaelic.)
	Géi. Khu (Adighéi)	*Aigean, Cuan*, "The Sea." (Ditto.)
House	*Twia* (Abaza)	*Ty*, "House." *Twy*, "That which covers." (Welsh.) *Twygo*, "To cover." *Toi*, "To cover a house." (Bas-Breton.)
Foster-Father	*Ataluk* (Adighéi)	*Ata*, "Father." (Waldenses.) *Luchd*, "People." (Gaelic.)
Sabre	*Kateau* (Circassian)	*Cwtto*, "To cut." (Welsh.) *Couteau de Chasse.* (French.)
Horse	*Aitch* (Azra)	*Each*, "Horse." (Gaelic.) *Cheval*, do. (French.)
	Tche (Abaza)	
	Shu (Adighéi)	
Dog	*Kha* (do.)	*Ki.* (Welsh.)
Cat	*Ketu* (do.)	*Cath.* (Welsh.) *Chat.* (Gaelic.)

F. D. W.

AGRICULTURE.

AGRICULTURE OF THE CYMRY.

TRANSLATION.

A father's instructions to his son respecting the mode of tilling the ground, and of rearing and managing cattle.

From the Book of Mr. Thomas Hopkin, of Llangrallo, in Glamorgan.

My son, conduct thyself prudently in respect of God and the world, according to the requirements of a clean conscience, truth, justice, and peace.

First, in reference to God; think of the sufferings of Christ for thy sake, and love Him above all things, and fear Him, and remember to keep His commandments; be thankful to Him, and adore Him for every grace and gift which He may vouchsafe to bestow upon thee. And when thou shalt have remembered thy duty towards God, consider the wisdom of man, and seek to maintain a peaceable and amiable friendship with men of sense and experience, who may have witnessed many of the changes of the world, and many of the modes and requirements of life.[1]

With respect to the world;—think of the course and cycle of the firmament, of the revolution of the year, the age of man, and the generations of the world. Observe the cycle of the sky and how it revolves;—one while the mark of observation is uppermost, presently it is the lowest; it then ascends from mark to mark, turn after turn, until it comes back to the place where it stood at first; and then it goes through every mark of the cycle as before; and thus will it continue until God shall undo what He hath done.[2] Similar changes happen to the rich man, who is to-day at the top of the wheel, to-morrow at the bottom. Let a man, then, consider what is his duty, and what becomes

[1] Some excellent instructions in respect of our duty towards God and our neighbour, in a strain similar to the above, are attributed to Geraint Vardd Glas.—See *Myv. Arch.* iii. p. 100.

[2] Nid adwna Duw a wnaeth.
God will not undo what he hath done.—*Adage.*

him to do, in the particular station in which he may be placed. Wherefore, I beseech thee, regulate thy conduct according to thy means, and likewise thy land and stock, both cattle and corn; or else according to the wisdom of others. Take no more than what is necessary, neither keep more than what is thy due. It is but just that thou shouldest enjoy the share of thy hands; but there is another share due to God and His saints, which is not thy right; for the poor and landless claim it.[3] Pay to all their own, and the remainder will be thine; and from keeping it, the store which thou shalt have kept will be thine, but from lacking to keep it, it may be long, very long, before it can be restored. What thou hast kept will be in thy possession, should the world fail, or should a blight or failure happen to the corn, or should the harvest prove unfavourable, or should the cattle die, or any other untoward accident, of what kind soever, take place. In the midst of the greatest misfortunes, what thou hast kept will be in thy possession, whereas if, in the course of the year, thou shalt have consumed the whole produce of thy land, and one of the above calamities occur, there is no means of escape except by borrowing, and the wise man remarks,—"He who borrows of another will lose his own property," as is the case with the extravagant, who sell for ten shillings, and buy again of the same party for twenty shillings. Accordingly the wise man observes:—"He who is far beforehand will have his advantage close at hand."

Many people possess land and territories, who yet know not how to cultivate and manage them properly, so that they bring advantage neither to themselves, nor to any one else in the world. I will tell thee the reason; they do not exhibit in their lives any proper management; but, on the contrary, they consume and destroy beforehand more than their annual income and receipts, without ever anticipating the future. The consequence is, that they have nothing to put in their mouths, or to cover their backs with. But they drag on their lives in misery and poverty, being unable either to benefit themselves or to contribute anything towards their future welfare. Wherefore, be prudent and diligent, and forsake the deceitful world. Do not behave haughtily towards any man, neither wrong any person in the world; and do not imagine any mischief against him from a desire to obtain what he has, or what he can accomplish, for thou knowest not but that his fate may be thine also before thou diest; as the wise man remarks,—"No man knows his end;" "The fair morning knows not what bad weather hangs by its

[3] See Lev. xix. 9, 10.

tail;" and another wise man says,—"Wrong may be current for a year, but at last it will disappear;" and another sage observes,—"The latest vengeance, the vengeance of God; the fullest vengeance, the vengeance of God." Beware, therefore, night and day, lest thou deserve such a vengeance.

If thou shalt have subjected any of thy men to fines[4] in thy court, by the advice of others of thy men of like degree, exact the penalty. Yet should it prove considerable, let thy conscience rise still higher, and do thou reduce it, that both God and man may be pleased with thee. Take the goods of thy men by little and little, and there will be thus enough for them and for thee, and when thou reckonest up the whole, it will be much.

Enjoy the society of thy wife duly and lovingly. Remember to choose her from among women of excellence—that she be of a respectable family, and of good descent. In that case she cannot but be a woman of genteel manners and habits, and thus she will be a comfort to thee, thy kindred, and thy coequals; and thou wilt be loved and respected by all around thee, and by all thy countrymen and contemporaries; for nothing is more beautiful than the love which subsists between man and wife, and their mutual intercourse in elegance and wisdom.

Love thy neighbours, and deserve their love, for thus will integrity be manifested on every side; as the wise men observe:—"Every poise will have its equipoise," and, "every friend has his co-friend." Be discreet with thy tongue, that thou disparage no man; and what property God hath bestowed upon thee, let it be managed well, justly, kindly, and without reproach. For it is at the hands of the wealthy that a country is to be moralized; accordingly this kind of work is incumbent upon them in respect of God and man.

Relative to thine expenditure, know four things,—how much thou givest, wherefore, on what day, and at what time. In the first place, give where there is necessity; for better are two shillings, pressingly offered, than sixty shillings given unwillingly. Secondly, in giving of thy property, give with a good will, for in that case thou shalt be doubly thanked; whereas, if thou give too late, from compulsion, thou art a loser, for that which is forced is not a gift. Thirdly, give to him who has it in his power to do thee either good or harm. Fourthly, how much

[4] "Dirwy (dir) *force:*—There were two kinds of fine imposed upon offenders. The dirwy was twelve kine, or three pounds; the other, or Camlwrw, three kine, or nine score pence. Dirwy signifies sometimes, but rarely, various amounts of fine."—*Glossary* apud *Ancient Laws and Institutes of Wales.*

soever thou givest, let it be neither more nor less than what befits the condition of the man, and the importance of thine own message. Consider the poor, not for the sake of worldly praise, but for the love of God, Who has given thee all thy good things.

Manage thy land and demesne through the agency of faithful men, thy tenants.[5] In the first place, see what may be the value of thy bord land, gardens, orchards, dove-cots, fishponds, mills, and smithies; and look what timber may be on thy land, and what minerals may be under the ground, and what, upon an average, they may be worth a year; then consider whether thou mayest sell it safely and without loss, and let that be stored up for thyself. As to thy mills and smithies it would be better for thee to let them out for what rent they may be worth a year; better to keep thy minerals in thine own hands, and that they should be managed and superintended by honest tenants of thine. Let the land which is beyond thy farm to aliens in progress of naturalization, as thy tenants; and have nothing to do with villains,[6] either slaves or strangers, for scarce through life do they exhibit any trace of honesty. Let thy fishponds from full moon to full moon until the end of the season; do not let them by the year, for in that case thou mayest perchance lose thy fish. Look carefully after thy trees, that none be taken away to which no claim can be laid, and that none be cut down except in virtue of that claim, and in that case do not try to prevent. And when thou fellest thy timber do not interfere with the just right of another by cutting down the whole; for the wise man says,—"Nothing will prosper but justice;" and, says another sage,—"It is the pleasure of God that will prosper," and nothing is the pleasure of God but justice.

See what will come from freeholders[7] and the sons of aliens, and what stock they have; and know how to convert the same

[5] A fo tyngedig iti; from *twng*, a yearly custom or tribute paid by freeholders. Twng, says Davies, is part of the corn which is due to the landlord by agreement.

[6] "Taeog (tae-og) *a churl:*—The taeog seems to have been of the same condition as the Saxon churl and the Norman villein. The taeogs were husbandmen, and were bound to furnish the lord with certain victual renders, and to lodge and provision various official persons and allies of the prince while quartered in the country."—*Glossary appended to the Welsh Laws.*

[7] "Uchelwr (uchel-wr) *a high man:*—Variously styled 'gwr rhydd,' a free man; 'gwrda,' a good man; and 'breyr' a mote man, in different parts of Wales."—*Glossary.*

faithfully and justly into money, so that thou mayest not be deceived.

As to villains, see what they are worth, and take care that they keep their houses in repair, and assign to them no more land than what is due.[8] Take of them money instead of goods, if such may be had; and demand of them the performance of their proper offices. When they comply not, let them be fined, until thou shouldest gain thy right, or until they should forfeit all claim to their property. And remember that thou suest not wrongfully, for shouldest thou lose, thou losest thy property, and it goes to the vassal. Many a claim is lost because it is brought forward unjustly and illegally; for the law is that whatever is claimed illegally should be legally lost, and an end be made of it; for the most powerful of all legal power is the justice which is rendered for injustice. Many have lost their lands because they have claimed them by an unjust and illegal title; and in that case the vassal has become superior to his lord. It is better for thee to receive rent, instead of work, from thy vassals, for their houses and lands; for better will it be that thy officers should be alien tenants, from among patriots and loyalists; for the son of an alien has no claim except what is founded on honesty. And when he performs not his duty, he is not entitled to any money, goods, nor land, but what may be adjudged by men of like grade with himself; for the son of an alien is bound only by a contract, and what may result from its fulfilment or violation in respect of man and lord: and there can be no justice unless the contract be equally binding upon both parties.

[8] "Thus brothers are to share land between them; four erws to every tyddyn; Bleddyn, son of Cynvyn, altered it to twelve erws to the uchelwr, and eight to the aillt, and four to the godaeog [*i. e.* an under taeog or villain] yet nevertheless it is most usual that four erws be the tyddyn."—*Welsh Laws*, i. p. 167.

(To be continued.)

CORRESPONDENCE.

DYVYNWAL MOELMUD.

To the Editor of the Cambrian Journal.

Sir,—When any one undertakes to alter what has been always and universally regarded as an established point in history, it is necessary that he should exhibit some really strong data whereupon to build his theory, otherwise he inevitably, and most justly, incurs the charge of presumptuous coxcombry. When my eye first fell upon the title of Mr. Stephens' article in the last Number of the *Cambrian Journal,* I was led to hope that the learned author of the "Literature of the Kymry" was conscious of this fact, and that he had, accordingly, discovered, or laid, a solid foundation for his novel attempt in regard to Dyvynwal Moelmud. Alas! never on any occasion was I more miserably disappointed. Absolutely, he adduces but a single positive argument—and that of the most shadowy kind —derived from a work of fiction, in favour of his theory, against the authority of the Triads, the Genealogies, the Chronicles, and the Laws! In all these it is positively asserted, or taken for granted, that the great legislator lived a considerable time anterior to the Christian era. Mr. Stephens, on the contrary, has discovered in the romance of "Kilhwch and Olwen," that a contemporary of Arthur was named Dyvnwal Moel, and he immediately infers that he must needs be the lawgiver, and identifies him at once with Alfred the Great, who flourished in the *ninth* century! How Alfred and Arthur could have been contemporaries, when, according to ordinary historians, there intervened three centuries between their respective eras, I shall leave to Mr. S. to explain. No faculty of mine can even conjecture.

The writer professes to establish his position from "three converging lines of inquiry."

I.—*Geoffrey of Monmouth.*—Having quoted an extract in which Dyvynwal Moelmud is mentioned, Mr. S. proceeds to dispute the correctness of the picture which the historian had drawn of the state of Britain at the time in question.—"This island was not in quite so flourishing a condition as it is here represented before the arrival of the Romans; the Druids could have had no temples, much less one dedicated to the Goddess of Concord; and the cities and highways of this record most assuredly had no existence before the Christian era." Dogmatic enough, surely. But on what grounds does he make the assertion? Does not Archæology continue to turn up relics of British civilization? Did he ever read of British roads, and of the circular temples of Avebury and Stanton Drew?

Geoffrey says nothing about a temple dedicated to the Goddess of Concord, but he does of the *temple of Concord*,—teml tangnefedd,—which need not have been other than a *Cylch Cyngrair*,—circle of confederation,—where the Britons resorted to, "under the refuge of God and His peace."

Dyvynwal Moelmud is, in the extract, described as the son of Cloten, *Wallice* Clydno, king of Cornwall. "There is but one Clydno," observes Mr. S., "and his original location was *Edin* burgh—*i.e.* Clydno Eiddin." This *oneness* is Mr. S.'s great forte. There is but one Gwron; therefore the three primary bards lived in the sixth century. There is but one Crydon, who lived in the sixth century; therefore Crydon the son of Dyvynwal must have lived then. As well might I say, there is but one Owain, namely, he of Glyndwr; therefore Owain Vinddu flourished in the fourteenth century. The way in which he twists names at p. 163 to square with his theory,—how he pronounces Mynyddawc to be the same as Nydawc, Stater to be the same as Sadyrnin, and Ymer, Pymer or Pimer, king of Lloegria, to be none other than Ynyr, king of Gwent, is too wretched to deserve serious refutation.

"In reality we cannot pretend to have any ante-Christian history of ourselves; for British story commences with the departure of the Romans. The traditions of the Kymry do not ascend through the period of the Roman occupation."—(p. 164.) Another gratuitous assertion. I should have thought that the "Traditionary Annals" which have appeared in your pages ought to have convinced Mr. S. that the traditions of the Kymry do ascend much higher than the Roman occupation. And though these were for the most part handed down orally, the *ancient books* of the Britons, from which Nennius derived a portion of his history, could hardly be entitled to the epithet, were they not as old, at least, as the sixth century. But here comes the most curious of his arguments. Both Gildas and Nennius, who dwell more upon events, and mention more persons of the sixth century than of times beyond Christianity, are silent as to Dyvynwal Moelmud, *ergo*, "this ancient lawgiver lived in or about the sixth century." Can logic be worse tortured?

II.—*The Triads.*—Stephens argues from the silence of the First and Second Series, as he does from that of Gildas and Nennius, that Dyvynwal flourished in the sixth century! It is strange that Triads, which are chiefly occupied with affairs of that period, should have omitted all mention of a person of such notoriety, if he really lived at that time. But how does he get over the Third Series, which mention him so often? Observe his logic again. The only clue to his chronology in these Triads is, that he is made a contemporary of Plennydd, Alawn, and Gwron; but inasmuch as Mr. S. places Dyvynwal in the sixth century, "it follows from this Triad that these bards and organizers of bardism belonged to the same period;" and as Prydain is connected with them, of course he also must be brought down, and Aedd Mawr is, accordingly, declared to be identical with

Ætius, the prefect of Gaul! Now I have always thought that reforms and improvements are progressive—that people begin at the beginning. Is it possible, then, that classical authors, Cæsar especially, should have recognized bardism as a system ere it had an existence? for, according to Stephens, the primary bards did not live before the sixth century.

But here is quite a godsend; Aedd Mawr's father was called ANTONIUS, a name which is "an undoubted indication that Dyvynwal was a man of Roman descent."—(p. 168.) Did it, however, ever occur to Mr. S.'s philological discrimination that Antwn is as capable of Cimbric derivation as Antonius is of a Latin one?

III.—*The Mabinogion.*—On this head I will merely observe that it is curious to see into what lengths persons will go in support of a favourite crotchet. Apparently for no other reason than that "Dyvnwal Moel" is mentioned in the "Mabinogion" as a person who lived in the sixth century, these professedly romantic and fictitious tales must receive greater credit at the hands of Mr. S. than all the documents which assign an earlier date to the great legislator. It is painful to see a man, who was once regarded with pride as the future historian of his country, falling into such extravagance. Surely, the *prestige* of his name is for ever gone. Clever he may be, and doubtless is, yet the specimen of his talent which appeared in your last Number is an irrefragable proof that he is not safe and trustworthy as an historian. Never was there such an exhibition of self-confidence and prejudice.—I remain, &c.,

CARADOC AB BRAN.

WELSH ORTHOGRAPHY AND STYLE.

To the Editor of the Cambrian Journal.

SIR,—The publication of the *Cambrian Journal* is a most promising feature in the literary prospects of Wales, more especially as it comes out under the auspices of so many persons eminent for their judgment and acquirements.

Wales has long boasted, and it has had some reason to boast, of its *plebeian literature;* its periodicals being chiefly the production of the working peasantry. But one cannot but be sensible that a peasant literature labours under many disadvantages: it has no stability,—it is too discursive,—it has a constant tendency to deteriorate,—it is full of unseemly bickering,—and it is extremely unequal in point of thought and style; circumstances which render it merely fugitive, and prevent its being permanently useful. These important disadvantages have pervaded our literature, meaning by that term our periodicals, translations and smaller books, for the last half century. I believe that you will be likely to agree with me that, in this respect, Wales occupies a lower position now than it did forty or fifty years

ago. Our periodicals, with one or two exceptions, are more superficial, our translations less accurate, than they were about that time; and our style, in point of language, approaches to absolute barbarism from an awkward endeavour to adopt unsuitable English idioms, and to construct new Welsh words unnecessarily.

It is to be hoped, however, that our literature is now passing into more able and learned hands. And one may look upon this national undertaking, the Cambrian Institute, as an effort to concentrate native talent, combined with a due share of sound learning, for the purpose of imparting stability, solidness, good taste and justness of thought, to our literary productions; and that, as is exceedingly proper, by a due study of English subjects and English thought. For by blindly discarding and setting aside this latter circumstance, as we have been too much in the habit of doing, we cannot possibly hope to excel, but must, on the contrary, ever remain in the unnatural state of infancy, from which the Welsh mind now appears to be emerging towards vigorous manhood.

From our position, in respect to our language, and still more on account of our narrow national prejudices, the Welsh people have been kept like a plant in a dark place, trying to grow indeed, but sickly in hue, disproportionate in form, and productive of little healthy fruit. But by the English medium of your Journal, enriched as it is, and is likely to be, by the pens of learned Englishmen, one may reasonably entertain some hopes that our prejudices will gradually give way, and that a healthier tone will be imparted to our mode of thinking and writing; in other words, that our literature may be expected to grow henceforth under the influence of less shade; and the improved character of our literary productions will benefit the people at large.

From the Reformation down to about two generations ago, our books were mostly the productions of learned men, chiefly the clergy. But owing to certain important circumstances which had then taken place, the language of the country was kept under, and its use discouraged, and the clergy became disheartened, and very generally kept aloof from the public press. And thus our literature passed in a great degree into the hands of the common people; and very soon a marked deterioration took place in the native publications—*and in the morals of the people*,—two circumstances that are generally concomitant.

This boasted peasant literature, besides necessarily falling short of the requirements of the public, has been productive of two most serious evils. In the first place, the old standard orthography of the nation, sanctioned by two centuries of learned writers, has been very shamefully tampered with and altered to suit each writer's fancy, upon crude and visionary principles. And, in the second place, in the same wanton spirit of innovation, the idiom of the language has been almost totally laid aside in favour of a new jargon of English expressions improperly applied. And what is to be extremely regretted is the fact that several clergymen have from time to time appeared to

authorize this lamentable state of things, by adopting the peasant orthography and the affected style and idiom. It is somewhat laughable to hear some of us Welshmen run down the English, and at the same time making use of the English language to suffocate our own tongue, of which we pretend to be so fond,—and then shouting at Eisteddfodau,—*Oes y byd i'r iaith Gymraeg.*

It is a wise thing in the committee of the Cambrian Institute to put forth a Welsh Journal in connexion with it, and it will, no doubt, be carried on in the liberal spirit of its English brother. Allow me to express a hope, dear Sir, that this Welsh periodical, professing as it does to be national, will really be as free as possible from the two great faults above adverted to. Let its orthography be the truly national one of the Bible and Prayer-book, of our best writers from Dr. Davies to Goronwy Owen; and let its idiom be pure Welsh, the Welsh of Ellis Wynn and Edward Samuel, and not the stiff unintelligible jargon of half Welsh half English idiom, so fashionable with our uninstructed peasant writers. The community have some right to expect that this will be the case, in earnest, in a publication professedly national; and if disappointed, those members of it whose aid would be the most valuable could not well be expected to be zealous in their co-operation, inasmuch as they could not help regarding the main objects of the Institute as in some degree defeated by an undue concession to the vicious orthography and affected style in question. And the result would be that the periodical would soon fall to the level of our most ordinary and fugitive publications, and rapidly terminate a hectic existence for want of that support which it is certain of having, if you mind the orthography, mind the idiom, and mind to procure for the Journal steady correspondents of the proper stamp.—I remain, &c.,

NICANDER.

[The proper orthography of the Cymmraeg is undoubtedly that of Edeyrn Dafod Aur, which is founded on accent and pronounciation. His Grammar, which was compiled about A.D. 1270, received the sanction of the three princes paramount of Wales, as well as of a *rhaith gwlad*, or jury of the country, and thus it is really our national standard, and must continue so, until it be repealed or modified by competent authority.—ED. CAMB. JOUR.]

ELINED.

To the Editor of the Cambrian Journal.

SIR,—In the Second Series of "Bonedd y Saint," *apud* "Myvyrian Archaiology," ii. p. 41, we read thus:—"Elined verch Vrychan ynghorsebawl neu Cruc gorseddawl." Professor Rees, "Essay," &c., p. 149, admits that "Crug gorseddawl" has been taken for Wyddgrug, or Mold, in Flintshire; but he himself is inclined, with the historian

of Brecknockshire, to identify it with Slwch in that county, "on which," he observes, "there were lately some remains of a British camp." In the "Cognacio," in Jones's "Brecknockshire," the following occurs:—"Elyned in monte Gorsavael, quæ pro amore castitatis martyrizata est." One of the "Genealogies of the Saints," however, which are printed in the "Iolo MSS." (see p. 520), decides the question in favour of Mold, thus:—"Eluned, the daughter of Brychan. In Mold, in Ystrad Alun." Now on this subject I have two questions to propose, which I hope some of your Flintshire readers will be able to answer. 1.—Is there a place called Cors ebawl, or Cor sebawl, in the vicinity of Mold? 2.—Is there any tradition as to a church having once stood at Ystrad Alun?

I remain, &c.,

BRYCHAN.

POEMS OF IOLO GOCH.

To the Editor of the Cambrian Journal.

SIR,—I have the pleasure of sending you a list of the poems of Iolo Goch, with the first lines, but it is not to be considered as perfect, for there are many of his compositions which I have not had an opportunity of seeing. Some of your other correspondents will be able to complete it. I will send you a similar list, for your succeeding Number, of the poems of Gutto 'r Glyn; I have the first lines of eighty-three of his poems, and some additions might probably be made to them.—I remain, &c.,

ROBERT WILLIAMS.

Llangadwaladr, Oswestry,
Sept. 1, 1854.

	TITLES.	FIRST LINES.
	Marwnad Tudur ab Gronw, 1315	Llyma le diffaith waithion
	I Ieuan Esgob Llan Elwy ...	Hawddammawr hil aur
	Arall iddo.....	Ieuan Apostol glân glwys
	Dyfod O Glyndwr O Ysgotland	Mawr yw symud o hud hydr
5	I O. Glyndwr cyn y rhyfel...	Addewais hyd hyn ddwywaith
	Arall iddo.....	Llyma fyd rhag sythfryd Sais
	Achau Owain.....	Myfyrio bum am farwn
	I Owain ar ddifancoll	Y gwr hir ni'th gâr Harri
	Breuddwyd am dano	Ymddiddan bwhwman hwyr
10	Marwnad Edward III. 1377 .	Edward ab Edward gward gwyr
	I Syr Hywel y Fywall.....	A welai neb a welaf
	I feibion Tudyr ab Gronw....	Myn'd yr wyf i dir Môn draw
	Mawl Rhys Gethin Nant Gonwy	Byd caeth am waedoliaeth da
	Mawl Hywel Coetmor.....	Hywel, Cymro hil Cymry
15	Marwnad Syr Wgan a lâs, 1346	Llyma oerchwedl cenedlawr
	Marwnad Tudyr Fychan ab Gronw	Clywais doe i'm clust deau

	Marwnad Ithel Ddu y Bardd o Fôn	Dor yw o fro Feilyr Frych
	Marwnad Ll. Goch ab Meiryg Hen	O Dduw teg ai ddaied tyn
	Marwnad Ithel ab Robert o Degaingyl	Eres y torres terra
20	I Syr Ro. Mortimer	Syr Rosier asur aesawr
	I Ddewi Sant.....	Damuno da i 'm enaid
	Cyffes Iolo	Crair bred ced cynnydd
	Y deuddeg Apostol	Prydu a wnaf mwyaf mawl
	I ddyfalu y Llong	Anhawdd yw un hawddammawr
25	I ofyn March.....	Rho Duw mawr yr march
	Y Llafurwr.....	Pan ddangoson' ffynnon ffydd
	I ofyn March.....	Arwydd pellenigrwydd parch
	Arall	Pwy i 'n mysg pen masnach
	I Hersdin Hogl	Ithel Ddu i 'th alw ydd wyf
30	Duchan y Brawd Llwyd o Gaer	Hywel urddedig hoewwalch
	Arall iddo.....	Teg o gynnyrch hirgyrch hardd
	I Fair	Doeth i 'th etholes Iesu
	Arall iddi	Archwn i Fair a bair byd
	Achau Mair	Daioni Duw a aned
35	Sioasym a Mair	Saint y Cait a Saint Kytus
	Y Farf.....	Ai dydi farf a darfodd
	I Ferch ac i 'r Farf.....	Doe 'r pryd hwn yr oeddwn i
	Y Saith Bechawd marwawl ..	Yr un bai er ein bywyd
	I'r Offeren	Daioni Duw a aned
40	I Dduw.....	Creawdr mawr
	I ofyn Cyllell Hely.....	Llywelyn eryr gwyr gwych
	I Ieuan ab Einion	Pwy sy o'i rym pasio 'r iaith
	Dyfalu y Tafawd	Y druan fawd lydan ledr
	I'r Byd.....	Myfyr wyf yn ymofyn
45	I Ferch, pan oedd ef glaf	Hir yw 'r dydd cethlydd caethloer
	Arall i Ferch	Caru 'r wy caruaidd ryw
	Brud	Paham hyn na wyddym ni
	Arall	Rhodded Duw ras campus coeth
	Arall	Brawd llid urddas llwyd urddol
50	Cowydd Marwnad i Rys Gruffudd o Borthwryd	Bum i garllaw bwa maen
	Cowydd Marwnad Dd. ab Gwilim bardd	Hudol doe fu hoedl Dafydd
	Cywydd i 'r Drindod.....	Duw Iôr y Duwiau eraill
	Cywydd y Seren, a ymddangoses yn mis Mawrth, 1402	Am eu lliw, y mae llawer.

IOLO GOCH.

To the Editor of the Cambrian Journal.

Sir,—I shall be happy to furnish you with copies of three poems by Iolo Goch, the titles and first lines of which are respectively as follows:—

Cywydd trioed Cyfoed.
Tri oedran hoiwlan helynt.
Cywydd i'r byd.
Yr un bai ar ein bywyd.
Cywydd chware cnau i'm llaw.
Y ferch a wisg yn sienti.

I remain, &c.,

Manuscript.

PENDEFIG.

To the Editor of the Cambrian Journal.

Sir,—However ingenious is Nicander's letter on this subject, I cannot agree with him as to the derivation of the word in question. And first of all I beg to deny that it originally denotes a *benefactor*, and not a *prince*, or *chieftain*, as given in the dictionaries. In these old lines,—

"Trystan wyn *bendefig* llu,"
"Trystan *bendefig* cadau,"

Myv. Arch. i. p. 179,

it evidently means a *chieftain*. Nor am I aware of its occurrence in any other passages where a similar sense would be inadmissible.

Again, if it were derived from *beneficus*, it would, according to analogy, have been *Bendefig*; as *bendith*, from *benedictio*.

The lines quoted by Pughe, in illustration of the word *tefig*, show clearly that Lewis Glyn Cothi considered its affix to signify *pen*, a head, and not *bene*, for he puts it in opposition with two other *pens*, as well as ruler of a third, of unquestionable meaning; thus,—

"*Pen* aig o nef, *pen* a'n gwnaeth,
Pen defig pob *pen* difeth."

Nicander observes, that "it may be confidently asserted that no such word [as *tefig*] exists." Is he then prepared to maintain that the word *Cyntefig* is derived from some Latin term ending in *ficus*? It is very evident that *Cyntefig* is formed from *Cyntaf*, and therefore *tefig*, which, Pughe says, means *overspreading, sovereign*, must come from *taf*, a spread, the root of a great many words which carry with them in all their forms the original signification. Surely Young Wales is too hard on the great Welsh lexicographer.—I remain, &c.,

Chware Teg.

MYD.

To the Editor of the Cambrian Journal.

Sir,—Will any of your philological correspondents help me to the meaning of the word *myd*, as used by Edmund Prys, in the following passage:—

"Yn Nuw Dad, Creuwr dae'r a nef,
A gwir ffydd gref y credaf:
Ac yn ei Fab ef, Crist ein *myd*,
A gaed o'r Ysbryd Glanaf."

Credo yr Apostolion.

The word occurs also in one of the poems of Llywarch ab Llewelyn, or Llywarch Prydydd y Moch, a poet who flourished from 1160 to 1220:—

"Hael Arthur, *myd* anghudd am rod;
Hael Rhydderch am aur fudd;
Hael Mordaf; hael mawrdeg Nudd;
Haelach, greddfolach Gruffudd."

Dr. Owen Pughe explains it as meaning "a circular enclosure" (=mid), and, in the passage just quoted from the mediæval bard, he translates it "readiness:" but neither of these definitions enables me clearly to understand the sense in which it is employed by the learned Archdeacon of Merioneth.—I remain, &c.,

Hirlas.

LEWYS DWNN.

To the Editor of the Cambrian Journal.

Sir,—Having lately seen in print (but where I cannot call to mind) that another of Lewys Dwnn's works had been discovered, and that it was then with Sir Thomas Phillipps, Bart., Middle Hill, I shall feel extremely happy in being informed has such a work been or is to be printed, and how and where can I procure a copy to place with my copy of Lewys Dwnn's "Heraldic Visitation of Wales and its Marches," by Sir Samuel Rush Meyrick?—I remain, &c.,

Glywysydd.

THE BRETONS.

To the Editor of the Cambrian Journal.

Sir,—I am one of those who consider the Bretons as being—not so much our brethren, as part and parcel of ourselves. I am therefore very anxious that there should be a greater intercourse between

us than there is. Could you not bring this about by means of your Journal? Surely some one in that interesting country will be glad to supply you with information as to what is going on there in respect of native literature, &c. As there is such a close affinity between our dialects, and our early history and traditions, no doubt we should be mutually benefitted were we better acquainted. Do try to accomplish this consummation, which is devoutly to be wished.

I remain, &c.,

EMYR LLYDAW.

THE BARDIC MOTTO OF GWYNEDD.

To the Editor of the Cambrian Journal.

SIR,—The Bardic Motto IESU, which distinguishes the chair of Gwynedd, has evidently been adopted since the introduction of Christianity into this country. I shall feel much obliged to you, or some of your correspondents, if you can inform me of the exact date when it was first used. VENEDOTIAN.

[We beg to refer VENEDOTIAN to the *Iolo MSS.* p. 611, where he will find a reply to his inquiry as follows:—"Grufydd, the son of Cynan, appointed for Gwynedd, Jesus."—ED. CAMB. JOUR.]

MISCELLANEOUS NOTICES.

THE CAMBRIAN INSTITUTE.

With the view of making the Cambrian Institute really practical and useful, it is proposed to give a prize of £20 for the best map of Cymru according to its ancient divisions. The prize will be awarded at an Eisteddvod, whereas the map shall be deemed the property of the Institute, which will also undertake to publish it, and supply every member with a copy, free. Due notice will be given of the time and place when and where the different competitors should send in their productions. Several subscriptions have been already promised. Meanwhile we beg our friends to assist us in raising the sum of £50, of which £30 will be expended in engraving the map.

THE TWENTY-THIRD ROYAL WELSH FUSILIERS.

Surely the brave spirit of our ancestors breathes yet fresh and vigorous as ever—and has animated the men of the gallant 23rd to the performance of deeds, at the glorious battle of the Alma, worthy of Caradog, Arthur, and Llewelyn. All hail to the heroes who survived —peace to the ashes of the fallen; and these are many! "They were dreadfully mowed down." "The 23rd suffered severely." "In the 23rd, there were eight officers killed, and ten wounded; eight sergeants and corporals, and 206 soldiers dead and wounded." So run the accounts; and they describe their gallantry and dauntless courage in a manner that reminds us of ancient days. We are proud of our country. "Up went the 7th, 23rd, and 33rd, followed by the 42nd and Grenadier Guards, in THE FACE OF EVERYTHING." Thus the Red Dragon led the way—still verifying the old motto —"Y Ddraig goch ddyry gychwyn;" as well as that inscribed on their waving banner—"*Nec aspera terrent.*" "Colonel Chester fell whilst planting the British standard on the Russian battery." Brave man, noble deed, glorious death! "The colonel, two majors, and two captains of this regiment are said to have been shot down on the advance." And amongst these we find a scion of the illustrious house of Wynnstay, always foremost in deeds of patriotic valour.

Gallant 23rd! nobly hast thou won an additional laurel—another title to the long list that graces thine honourable banner. Few, if any, other regiments can boast of such victories as thine; none can compete with thee in courage and valour.

Sons of Cambria, rally around your national ensign; it is unsullied, and stands conspicuous in the British army. It has seen and won

Minden, Egypt, Corunna, Martinique, Albuhera, Badajoz, Salamanca, Vittoria, the Pyrenees, Nivelle, Orthes, Toulouse, the Peninsula, Waterloo, and the ALMA.

THE FUSILIERS.

There are five regiments of Fusiliers—5th, 7th, 21st, 23rd, and 87th—in the army (excepting the two battalions of Foot Guards called Scots Fusiliers). From the passage of Boyne Water, 1690, in Ireland, to the passage of Alma Water, 1854, in the Crimea, no campaign, and hardly a battle of any consequence, has been fought without one or more of the Fusilier regiments of the line being warmly engaged therein. The 7th was raised in 1685, on the occasion of the Duke of Monmouth's insurrection. The 21st existed as a regiment in 1687, having been embodied from volunteers in the Lowlands of Scotland to act with the Highland clans against the Scottish Covenanters; but it was not at first armed with fusils. The 23rd was raised in 1689, the year after the Revolution.

The 7th, or Royal Fusiliers, was raised in London, and has always been emphatically an English regiment. Its special duty was to guard the master gunners, the Master of the Ordnance, and the common infantry, who then assisted the master gunners to work the heavy pieces of ordnance in the field of battle. For this purpose it was armed more efficiently than any other infantry. After a regular artillery force was organized, the Fusiliers still continued to assist that arm in the field, and still they clear the way from ambuscades or other traps laid for the more advanced of the light field-pieces. But that has been, in the present century at least, equally the business of the Rifle regiments. There is now little to distinguish the Fusiliers from other corps of light infantry, except that olden fame which has come down to them as an inheritance. They still retain the regimental tradition that they are peculiarly charged with the preservation of the artillery, but it is only a tradition.

At the period of their institution, the other infantry were called musketeers, pikemen, and grenadiers. The first were armed with muskets and swords, no bayonets, and not generally with a lock to the musket. Pikemen were armed with pikes and swords. The fusilier, with his sword, firelock and bayonet, was therefore a union of both. The grenadiers were armed with hand grenades (to throw among the enemy in close quarters), muskets, latterly bayonets, swords and small hatchets.

Infantry regiments had originally a colour to each company, called the ensign, carried by the ancient (the junior subaltern). The term ancient fell into disuse, probably because it was used in derision, and the young officers were called ensigns instead. There is still in all infantry regiments of the line, except Fusiliers and Rifles, an officer called an ensign attached to each company. But from the peculiar field duties of Fusiliers and Rifles they did not carry colours with

each company. Hence, instead of an officer called the ensign, they have two lieutenants, first and second. In reading the details from the Crimea, it will be observed that the Fusiliers and Rifles lost more lieutenants than other regiments, but no ensigns. By a recent Horse Guards' regulation, however, the Fusiliers are in future to have ensigns like the other line regiments.

In the present century the 7th and 23rd Fusiliers have been engaged, side by side, with but few exceptions; the 7th was not at Waterloo, the 23rd was. The latter was also at Corunna, and the last to embark on that unfortunate occasion. Both were in nearly all the Peninsular battles, and in many skirmishes, from Talavera to Toulouse.

The greatest losses suffered by the 23rd were at Dundalk in 1689-90, the Dutch regiments having built huts with all the available material for winter quarters—the young Fusiliers, unused to campaigns, being left roofless in the open storms of a wet season, which cut them off with disease and hunger.

At the battle of the Boyne, in the summer following, Duke Schomberg, their Dutch general, was shot by one of the Fusiliers, but why is an historic doubt. After sharing in more than thirty sieges and battles, the first of the great deeds of the 23rd was at Blenheim, August 13, 1704. Their performance there was so remarkably like that which the regiment has done in the Crimea a hundred and fifty years later, as to be an historical parallel. The battle began nearly at the same minute—one o'clock p.m.—on the same kind of ground, the 21st and 23rd Fusiliers, with the 10th, 15th, and 24th Infantry, "leading the attack gallantly and irresistibly." Two years after, this bold band of Welshmen behaved in like manner at the great battle of Ramilies, "charging down upon the plain, carrying everything before them." The Battles of Oudenarde, Wynendale, the siege of Tournay, and the battle of Malplaquet followed, at which they were reduced to only two captains fit for duty. They were at Preston, in 1715, to assist in the capture of the insurgents, with the Earl of Derwentwater and Mr. Foster of Northumberland. In 1735, Mr. George Augustus Eliott joined them as a volunteer, the same who, as defender of Gibraltar, 1778-82, became the most famous soldier of his time. In the Austrian War of Succession, at Dettingen and Fontenoy, they were more than decimated. Subsequently, they served as marines with Admiral Byng's fleet, and had a second battalion, which became what is now the 68th Light Infantry. Next they fought their greatest battle, Minden, and two more in the following year, 1760. Numerous small engagements in Hanover up to the peace of 1762. In 1774, landed in New York. Fought at Lexington, Bunker's Hill, Brandywine, and in all the arduous service up to York Town, 1781, where one of the most distinguished officers was killed, Guyon, a relative of the general of that name now in the Turkish service. With the army of Cornwallis they laid down their arms, but an acute Welshman, Lieutenant Peter, afterwards lieutenant-general of the army,

and an officer whose name is lost, undressed themselves, wrapt the colours round their bodies, put their regimentals over, and brought them safe to England.

The next memorable event of the 23rd was to be reduced to the skeleton of a regiment in the West Indies by disease, after taking St. Domingo, 1794. In 1798, they were sent to Ostend, two companies only landing to destroy a canal; these were taken prisoners, but soon exchanged. In 1799, sent to Holland, under Sir Ralph Abercrombie; fought in three battles, one of them in concert with a party of Russians, who betrayed them. On returning to England the same year, they lost five officers, 252 men, and twenty-five women and children, by shipwreck. By this disaster, and the campaign of that year, they lost 600 men out of 1000. They immediately recruited in England, and fought in all the battles of Egypt in 1801-2. In Gibraltar, 1803. In 1804-5, got a second battalion, which was stationed to defend the south coast of England. In 1807, this was at Copenhagen. In 1808, the 1st battalion was sent to Nova Scotia, the 2nd to Spain, with Sir John Moore. In 1809, the 7th Fusiliers and 1st battalion of the 23rd had the foremost share and heaviest loss in taking Martinique. The 2nd battalion was in the disastrous expedition to Walcheren the same year. A "Patriotic Fund" was raised in the City, of which £250 was voted to the Grenadier company of the 1st battalion. In 1810, they first joined the 2nd battalion in Spain, and, with the 7th, as already said, shared in everything up to the peace of 1814, when the 2nd battalion was broken up. At Waterloo, the 23rd lost 100 men and officers, including their commander, Lieut.-Col. Ellis.

Such is a brief glance at the 23rd Welsh Fusiliers. Even in time of peace they produced distinguished officers. The gallant Colonel Tupper, who fell at the head of his regiment (6th Scots) in Spain, 5th May, 1836, and two other distinguished commanders, who did not fall, had received their military education in the 23rd.

FFESTINIOG EISTEDDFOD.

It was our intention to give a full account of this interesting congress, which came off on Saturday the 26th of August, but, as our space will not allow us to do so, we must content ourselves with the two following addresses which were delivered on the occasion.

The Rev. R. Parry (Gwalchmai) was called upon to address the meeting. He said,—Mr. President,—I feel great pleasure in having this opportunity of addressing such a respectable gathering of my countrymen. Eisteddfodau are now becoming numerous and prominent as national institutions; they are supported by the great body of the nation, but objected to by a few. It therefore becomes the duty of their supporters to be prepared with a reason for their advocacy. It is admitted by all that these ancient and influential meetings are the principal means of fostering native talent, and promoting the literature of the nation; and upon this ground we purpose to defend our position.

Our first inquiry, therefore, must be, what is literature? It is the recorded thoughts, inventions, creations, discoveries, and ideas of men. It is a natural development, springing from two primal principles—the impartive and receptive capability. By meditation man receives ideas, and by writing he communicates them. Thoughts once conveyed to writing form for themselves a kind of immortality; they can never be annihilated. A man may live in his books centuries after his body has crumbled into dust. Literature is the ship or barque a man builds in which his thoughts float on the floods of ages, and it continues its course unto the end of time. Words are never lost. How many centuries have passed away since those words first broke the silence of creation,—"Let there be light!" How were they conveyed to us? Was it not by letters? The sheets that first received them, certainly, are destroyed, but their spirit can never be annihilated. They have a living principle within them. Scolan burned the manuscripts of the Welsh in the Tower of London, but the spirit of those very writings is living, and is in actual operation now at Ffestiniog. Thoughts for a while may appear to slumber in the dust, but literature, like the trumpet of the archangel, soon calls them to vitality; and from their ashes they, phœnix-like, rise again. The writing of a man is as good an index of his spirit as a portrait of his features. Thus we find it with the language and literature of Wales. The Rev. Mr. Binney, of London, said, on a late occasion, "If you would delight yourself with history and antiquity, go to Wales, and you shall hear a language as ancient as the mountains of that country." We will briefly scan over the history of these literary congresses. There are strong evidences for believing that the bards were strictly protected by the laws of their country, at least four hundred years before the Christian era. It is now a thousand years, within sixty-one, since Howel Dda wrote his code of laws, which are to this day the pride and honour of the Welsh. He enacted several statutes for the purpose of regulating and adjusting the privileges of the bards, who were held at that time in such high esteem and respect, and were considered so necessary a class in conducing to the well-being of society, and the increase of social enjoyment, that amongst the fourteen principal officers attached to the king's palace, the eighth in number was the family bard, who, with his harp, was placed near the king. In a poem of Iorwerth Beli, mention is made of a congress of bards, held under the patronage of Maelgwyn Gwynedd, in the sixth century, on the eminence where Dyganwy Castle was built. It also mentions one held by the Royal Cadwaladr, in the seventh century. In the year 1176, Prince Rhys ab Gruffydd caused a magnificent Eisteddfod to be convened in the castle of Cardigan, at which it is recorded a competition was to take place between the best bards, "by strings and by tongue," in Britain and Ireland; on which occasion the prince had two chairs of state, one for the best harper, the other for the most able poet. The harper proved to be a young man belonging to the palace, but the poet came from North Wales.

Several great bardic festivals were held from the time of Ivor Hael, in Glamorgan, to that of the ancestors of the Royal Owain Tudur, of Penmynydd, in Anglesey. To proceed with the calendar of the principal Eisteddfodau, we should state that, in 1450, Gruffydd ab Nicolas received a royal mandate to hold an Eisteddfod at Caermarthen, which was distinguished by the appellation of "Eisteddfod fawr Caerfyrddin." Another was held, by royal mandate, in the reign of Henry the Seventh, the descendant of Owain Tudur, who had every reason to support his Cambrian countrymen, to whom he was indebted for the recovery of the throne of Britain. The next took place at Caerwys, in 1523, in the reign of Henry the Eighth. In 1567, another was held by the authority and sign-manual of Queen Elizabeth, at the same place. In 1798, Caerwys again held an Eisteddfod, under the patronage of that literary benefactor of Wales, Owain Myfyr, and the Gwyneddigion Society. A few years subsequently, another was held at Caermathen. After this date Eisteddfodau came in rapid succession. They were repeatedly held at Abergavenny—at Wrexham, in 1820; at Caernarvon, in 1821; at Brecon, in 1822; Caermarthen, in 1823; Welshpool, under the Earl of Powis, in 1824; Brecon, in 1826; Denbigh, under the presidency of the Duke of Sussex, in 1828; Beaumaris, in 1832; Liverpool, in 1839; Aberffraw, in 1851; Rhuddlan, in 1852; Port Madoc, in 1853; and now (1854) between the Moelwyn and the Mannod, at Ffestiniog, in Merionethshire. This evidently shows that there is a vital principle in Eisteddfodau, as they have been carried on from the earliest ages to the present time. There is one question, in particular, Mr. President, that I would wish to ask, seeing so many Christian teachers of various sects present, and that is,—what has Christianity to do with the literature of the nation? and has it any connexion with the world of letters? There is nothing more evident than that the religious leaders of the people, so far from being indifferent to, ought to be in advance with every social improvement. It must be their duty to oppose or to support such movements. A few, it is admitted, seem to set their faces against them, but they are only the blanks of the nation: those little things, some half-a-dozen of whose souls you may easily condense into a lady's thimble. But I will take upon me to assert, that the majority are prepared to support them, as well as any other means for the advancement and improvement of the people. Was not Christianity itself communicated to us through the channel of literature? Were letters not a direct boon from heaven? Was not the Great Author of our being the first writer? "And the tables were the work of God, and the writing was the writing of God, graven upon the tables." The first letters were received, not on paper or parchment, but on slates, probably like those of Ffestiniog. While the ingenuity of man has developed many useful arts, we find heaven itself providing letters for the world. Now, it is not only our duty to use letters, but to do so for the best purposes. No command did the Saviour of the world in His final Apocalypse, give more

frequently than—"write." If it is our duty to commit our thoughts to writing, we are bound to promote literature. It is high time that the labours of our authors should be better appreciated. To starve authors is to kill books. Milton said that we may as well kill a good man as kill a good book; by killing a good man we kill a reasonable being; but by killing a good book we kill reason itself. Our poetry must be of the highest character, if we follow that of the Scriptures; moulding all into new forms; dressing truth in orient beauty; dipping it in the splendours of the rainbow; making it speak in the language of flowers, and shine in the brightness of stars. The scriptural element must pervade all our literary productions; it must be the heart and soul of all our works. We, Welshmen, ought to embrace all men as brethren, rejoice to see so many English friends among us, and foster no national littleness. We have reforms to propose in the arrangements of these congresses, and we are persuaded that the Ffestiniog Eisteddfod has commenced it by taking a step in the right direction. Let us infuse Christianity into the public mind, and we shall by its means kindle a moral fire that shall burn up all corrupt literature. With these views we hope to conduct the proceedings of this Eisteddfod; and, whilst aiming at conviviality, preserving a propriety that will not hurt the conscience, or wound the feelings of any, and thus spend this Saturday evening as a preparation for the Sunday, and for the enjoyment of the services of the sanctuary. I should feel proud of being in any way instrumental, however humble, towards advancing the usefulness and happiness of my dear countrymen.

In reference to the subject of "the Geology of Caernarvonshire and Merionethshire," the President having introduced E. L. Richards, Esq., as a fellow of the Geological Society,

E. L. Richards, Esq. (Judge of the North-East Wales and Oswestry district of County Courts) said,—He was scarcely aware three days ago he should have the pleasure of listening to language so eloquent, so terse, so appropriate, and so good, as they had heard from Mr. Parry, and the other gentlemen who had addressed the meeting. His friend Mr. Williams (the chairman) had done him the honour of bringing him to the Ffestiniog Eisteddfod, knowing when he did so, that it accorded perfectly with his (Mr. Richards') own feelings for his country's welfare to see so many in this part of the kingdom happily met together in the cause of literature, and for the interchange of that friendly feeling and brotherly love which so emphatically characterized the people of this country. They had heard from their respected chairman a clear and succinct account of the origin of these institutions,—of the fact of their perpetuation by the statute of Rhuddlan,—of the valuable media which they had formed for preserving and propagating among ourselves those beautiful specimens of our literature (for the Welsh had still a literature) which was handed down from father to son, from generation to generation. The chairman had shown the object and intention of the bardic rules of the Eisteddfod,—the aid they had rendered in pro-

moting the civilization of the age, and therefore, in enhancing the happiness of mankind. Well had it been said, in language much more fervid, vigorous, and enthusiastic than his English would enable him to render, in the graphic language of their mountain land, that our literature was the product of genius which sprung from the soul, of aspirations which came from the heart. Was it said the Cymry had no literature? He could afford to treat with contempt an assertion like this, when the genius of our ancestors shone forth with such lustre in those time-honoured records which had called forth the encomiums of men like Southey, the great English poet. The objects of the three ancient institutions of this country had been correctly stated by the chairman, when he said that they were,—the first to legislate, the second to administer the law, the third to lead the people to the love and cultivation of literature. Such were the objects originally, and such they continued to be, under different names, to the present day. It was that principle inculcated by a writer of the ancient records already referred to, which, in the tripartite form, conveyed the maxims of wise men:—"First make your laws, then execute them, and, lastly, disseminate them for the welfare of mankind." Howel Dda was the first to embody the fundamental maxims of law, in an accessible form, in this country, as might be seen from the remains of his work, preserved in the Bodleian Library, at Oxford. But, he (Mr. Richards) believed, they would agree with him when he stated that Howel Dda was not the first who who had laid down those great principles for the regulation of society. The original author was in fact Dyvynwal Moelmud, mentioned as Moimutius by the Latin authors, and who lived several centuries before Howel Dda. As a person who had some knowledge of the literature of his own country, and still better acquainted with the laws and institutions which govern our common welfare, and as one in the habit almost daily of administering those laws, he could say that the very best statutes now in existence, and the best principles and maxims which regulated our social relation, were all based upon the the common law of Howel Dda and Dyvynwal. And how beautifully those principles were set forth in the Triads—how terse the language! What depth of thought and comprehensive meaning compressed into so small a space! Well had the minstrel replied when asked what would constitute the perfection of a prince to govern the land,—"Have an eye to see nature, a heart to feel nature, and a resolution that dares follow nature." Thus were conveyed to our countrymen those great principles which govern the laws of England at the present day. The first circumstance which had forcibly arrested his attention on coming up the mountain to Ffestiniog this day, was the universally respectable appearance of the labouring and the poorer classes of society. He felt a degree of exultation on reflecting that he could point to so large a number of his countrymen in their mountain home, so well conducted, sober in their habits, ay, and gifted with genius too. That which next struck him as especially gratifying, on entering this

pavilion, was to find that they opened their proceedings by an aspiration in the form of a hymn to the Most High. With such a beginning all must prosper. Concurring with the remarks of Mr. Owen, of Chester, as to the necessity of maintaining the simple style of melody, without straining at effect, in congregational tunes, the learned speaker referred to the subject of the prize just adjudicated upon, viz., a premium for the best Essay on Geology, awarded to Mr. Stephens, who was highly deserving of that reward. Having the honour of being a member of the Geological Society of London, he had, since his arrival at the meeting, examined this essay, as far as the short time at his disposal permitted. From that examination he was enabled to say that Mr. Stephens' production was highly creditable, and likely to prove of great advantage to the general Welsh reader. His translation of names and terms applied to stones and minerals was certainly very happy, conveying as they did the proper signification in a familiar manner. Mr. Stephens was indeed entitled to a much larger prize than that which he had received this day; for to convey anything like a useful popular essay on geology in such a confined space must be a matter of considerable difficulty. He trusted the author would prosecute his studies in this branch of science, and continue in the work of enlightening his countrymen on the subject; for thus he might effect as much good for Wales as a Buckland or a Sedgwick had done for other countries. Much had been said as to the policy of perpetuating the Welsh language. To this they replied —teach us what language you please, we will try and learn it; introduce amongst us whatever mode of civilization is best, we will endeavour to promulgate it; show us a better system of social relation, our children shall learn it; but leave us our own language. That they had preserved and would preserve in all vicissitudes, as had been powerfully expressed by one more gifted than men generally of the present day:—

"Eu Nêr a folant,
Eu hiaith a gadwant,
Eu tir a gollant
Ond Gwyllt Walia."

These sentiments found an echo in their hearts; and he felt their influence as powerfully as any Welshman present. When he cherished this feeling, however, he always kept in mind the beautiful motto he saw now before him, "Undeb a brawdgarwch." May that be the rule of your conduct. Study the literature of your country, respect one another, and the ministers of religion who labour amongst you.

OPENING OF THE TUMULI ON ASHY DOWN.

Mr. Beaumont has transmitted to us an account of the "Opening of the Tumuli on Ashy Down." Inasmuch, however, as it has already appeared in the Journal of the British Archæological Asso-

ciation, and does not bear immediately upon the object which the Cambrian Institute has more especially in view, we respectfully decline to insert it in our pages. Mr. B. accompanies the report with these observations :—

It relates to the obscure antiquity of the Isle of Wight, which, with Kent, was subjugated by the "Ceadwalla" of Beda and the "Saxon Chronicle," *i. e.* Cadwallader, sprung from a Gewissean mother of the house of Cedric, and grandson of Cadvan, who was installed in plenary possession of the West on the field of Bangor, fatal to British freedom and religion. Stephen Eddius, who wrote about thirty years after his death, terms Cadwallader "an exile of noble race coming from Celtina and Ondred."—(*Herbert, Brit.* p. 162.) "Celtina" occurs in our municipal charters, as in that of the city of London; there we have the privilege of "hunting in the Celtina;" the word is allowed to mean woodland. Celtina and Ondred is now the "Chiltern Hundreds." These particulars (see however, *Beda* iv. 6, c. 12, c. 16, v. c. 7. *Beda Epit.* p. 278. *Chron. Sax.* a. 685, 688. *Ranulph Higd.* 242, 3. *Gal. Malms. Ponc.* 346) combine with the fact that the topographical names throughout the Isle of Wight are peculiar, being neither Latin, Celtic, nor Saxon, but of the same origin as those of all the southern and open land (chalkland) in Britain, while the common parlance of the people is purely Saxon, with many cases of Saxon words that have become obsolete across the Solent.

The scene of the discoveries, Ashy Down, looks over the Culver cliffs, on the east of the island, and is at the head of the high land stretching across the island by Newport towards Freshwater. The descent from Ashy Down is abrupt on both sides. The possession of this point would imply a strategic base, thence to Newport (about ten miles) threatening the British position Carisbrook, and commanding the half of the island, or "East Medina," and the richer moiety, containing the majority of ancient sites, with the exception of the famous "Castle of Separation" ("Caer-Seber," *Aramitic*) just mentioned; the present structure, as also the church, being apparently early Saxon foundations; the latter of the eighth or ninth century.

West Medina has a large proportion of waste land, and at the south is "Mottistone," (*Death* stone,) the former syllable Aramitic. At about two miles or less inland is a monument of great antiquity,—two stones, one erect, the other lying on the surface of the ground; speaking from recollection, they are from nine to twelve feet long, and, perhaps, two feet wide, with less depth. The neighbouring Brookdowns abound in burial caves, which are discovered in the operations of digging for gravel on the side of the hill,—they contained skeletons.

I am disposed to consider the remains at Ashy Down as of the Celtic camp, but require further information as to the nature or description and site of the discoveries in that island to establish any conclusions.

ENTOMOLOGY.—At the last meeting of the Entomological Society, Mr. Evans, of Darley Abbey, sent for exhibition a new British noctua, recently taken in North Wales, apparently the spælotis valesiaca (Auderegg).

THE LITERARY REMAINS OF CARNHUANAWC.—The first volume of this truly valuable work has reached us, but we can do no more in the present Number than recommend it to the attentive perusal not only of those who revere the memory of the learned and patriotic author of "Hanes Cymru," but also of such as in general love the literature of Wales. The book, which is admirably edited by Miss Jane Williams, contains,—1. A Tour through Brittany; 2. An Essay on the comparative merits of the Remains of Ancient Literature in the Welsh, Irish and Gaelic Languages, and their value in elucidating the ancient History, and the mental cultivation of the inhabitants of Britain, Ireland and Gaul; 3. An Essay on the Influence which the Welsh Traditions have had on the Literature of Europe; 4. A Critical Essay on the History of the Language and Literature of Wales, from the time of Gruffydd ap Cynan and Meilyr, to that of Sir Gruffydd Llwyd and Gwilym Ddu; 5. An Historical Account of the Statuta Walliæ, or the Statutes of Rhuddlan, by which Wales was annexed to England,—all important subjects. It is printed in Mr. Rees' best style, and adorned with several graphic illustrations. We shall recur to the work again.

ANCIENT GLACIERS OF NORTH WALES.—At the recent meeting of the British Association for the advancement of science, among other papers of interest the following was read, "On the Thickness of the Ice of the Ancient Glaciers of North Wales, and other Points bearing on the Glaciation of the Country," by Professor Ramsay:—Professor Ramsay stated his belief that there had been two sets of glaciers in North Wales since the ground assumed its present general form. The first was on a very large scale, followed by a slow subsidence of the whole country to the extent of 2300 feet, until only the tops of the highest hills remained uncovered by the sea; and when the mountains again rose, a set of smaller glaciers was formed. The thickness of the ice in existing Swiss glaciers was known to be very great; in the Grindelwald it had been ascertained to amount to 700 feet, and in other instances was probably thicker. The observations of Agassiz, and Professor James Forbes, on the height to which grooved and polished surfaces span up the sides of Alpine valleys, had led to the conclusion that the ice had once been much more extensive; and that in the glacier of the Aar, for example, it must have amounted to 2000 feet. The same method of observation had been applied to North Wales; and it had been ascertained that in the pass of Llanberis, the grooves and roundings of the rocks extended to a height of 1300 feet above the present bottom of the valley. The

drifted deposits which overlie these rounded surfaces must have formed during the slow depression which followed, and the glaciers must still have existed, since these deposits, though marine, are still of a moraine character. The cold climate continued during the period of depression, and for some time after it; and there was beautiful evidence in the side valleys of the gradual decrease of the glaciers until they died away amongst the higher mountains, in the form of moraines stretching across the valleys, one within the other. The scratches made by the first set of glaciers passed down the valleys; those of the smaller glaciers crossed the first obliquely.

Agricultural Prize Fund.—We trust this attempt on the part of the Cambrian Institute will meet with the support we believe it to merit, as it will tend to remedy a glaring defect in the objects of nearly all the existing agricultural societies, as by them but rarely have any prizes been given for the best cultivated farms. (See *ante* pp. 98 and 204). The Treasurer, J. Joseph, Esq., F.S.A., Brecon, will gladly receive donations.

Welsh MSS.—Antiquaries will be rendering us a service by furnishing particulars of any unpublished MSS. of importance they may know of, in order that they may be given in our pages. It is much to be desired that a list of Welsh MSS., as complete as possible, should be compiled.

Caldy.—Upon this island there are some very interesting remains, —amongst them an early inscribed stone, now built into the south wall of the chapel, in the vicinity of which is an old burial-ground, where, from the description of a labourer, several stone coffins have been found; and, upon the adjacent island of St. Margaret, a number of Roman coins have been picked up. Can any of our readers furnish us with notices or particulars of the early history of these islands.

REVIEWS.

GRAMMATICA CELTICA. E Monumentis Vetustis, tam Hibernicæ Linguæ quam Britannicæ, Dialecti Cambricæ, Cornicæ, Armoricæ, nec non e Gallicæ Priscæ Reliquis. Construxit J. C. ZEUSS, Philos. Dr. Histor. Prof. London: Williams & Norgate. 1853.

We promised in our last to give a more extended notice of this work, and we now beg to redeem our pledge. Truly it is an unparalleled acquisition to Celtic literature, whether we regard the importance of its object—the plan on which it has been conducted—or the consummate skill and sound learning which are displayed in its compilation. Hitherto the different dialects of the Celtic language have been separately studied, and their vocabularies compiled with no mutual reference one to the other; hence many an etymological point, whether in Irish, Armorican, or Cymraeg, was left in obscurity, or misrepresented, which a thorough knowledge of the general subject might easily have explained. Professor Zeuss has adopted the right method; and he has accomplished for the Celtic what Diez has done for the Romanic, and Miklosich for the Slavonic languages, following the example of the great Jacob Grimm. He divides the Celtic language into two general forms, the Hibernian and the British, the former being productive of the modern Irish and Gaelic, whilst the Cambrian, Cornish and Armorican are considered as the legitimate dialects of the other. He shows that the ancient Gallican bore a greater affinity with the British than with the Hibernian form, and instances the words Litana, Litavicus, as being nearer the British *litan* (llydan) and *litau* (Llydaw) than the Irish *lethan* and *letha*. Again, such words as Petuaria, petorritum, pempedula, Penninus deus, Penninum jugum, Epona, Eporedici, Epomanduodurum, are more conformable to the structure of the Cimbric *petuar*, *pimp*, *penn*, *ep*, the root of *epaul* or *ebaul*, than with the Irish language, which substitutes *c* or *ch* for our *p*, as in *cethir*, *coic*, *cenn*, and *ech*.

Our author does not consider that the S in Suessiones and Suanetes, rather than the Cimbric H, implies any Irish affinity, because he regards the latter as of a comparatively late date, adopted since the departure of the Romans. He derives this view from the circumstance that the Romans called that *Sabrina* which we now call *Hafren*. It may, however, be worthy of consideration whether, in giving it that form, the Romans had not rather a regard to the peculiar structure of their own language, which requires the *S* where the Greeks and the Cymry use the aspirate, than that they should copy it exactly as used

by the last named people. Nennius, who was a Welshman, very naturally calls it *Habren.*

Other points of similarity are noticed as existing between the ancient Gallican and the Cymraeg; such as the passing of *v* or *w* into *gu* or *gw* in both; whereas, the Irish takes the *f:* certain terminations of words peculiar to the British appearing also in the Gallican, *e.g. en* or *on* in such words as γελασονέν, σκοβιην, and Aballon. The particles *gwer, gur, gor,* of which there are no vestiges in Irish, being found in the Gallican terms Vercingetorix, Vertragus, Vernemetum, Vertigernus. The name Caractacus, which occurs in a Gallican inscription, is much nearer in form and sound to the British *Carataue* or *Caradoc,* than the Irish *Carthach.* These particulars are very important in an ethnological point of view, and may aid the historian considerably in ascertaining the relative sources and progresses of the early tribes of the countries to which they refer.

Professor Zeuss very properly takes his examples from the most ancient records, and retains their orthography. His principal Cambrian materials are the following:—1. Fragments of the grammarian Eutychius, with Cymric interlinear glosses; of Ovid's Art of Love, with similar illustrations; the Alphabet of Nemnivus; and a certain document on weights and measures, in which Cimbric words are mixed with Latin; all of which occur in an old MS. in the Bodleian Library at Oxford, apparently of the end of the eighth, or the beginning of the ninth, century. 2. Another Oxford MS. with a Latin and Cymric vocabulary, ancient, but not quite as old as the preceding. 3. The Book of Lichfield, in which several old grants to the Church of Llandaff have been registered. 4. A Vocabulary of the ninth century, preserved at Luxemburgh. 5. The Liber Landavensis. 6. The Venedotian Code of Laws; and, 7. The Llyfr Coch o Hergest.

Too much praise cannot be awarded to the Professor for his untiring zeal and diligence in bringing the glosses to light, and making them available for his purpose. He must have met with some difficulty in distinguishing the particular dialect in which each was written; but the result of his inquiry has been very satisfactory. He was able to identify the Cambrian character of the Luxemburgh gloss by means of the participial termination *etic,* in the words *hantertoetic* (gl. semigilatis), and *dodocetic* (gl. inlatam).

Our author admits it as a principle sanctioned by Bopp, the Grimms, and other great German philologists, that all manuscripts, not being copies from a dead language, but editions for popular use of favourite works in still living languages, cannot be regarded as accurate transcripts of the original work, but as modified forms of the same, adapted to the popular taste by alterations required by the mutable nature of all spoken tongues.

In that case we know not what was the orthography in which the poems of Taliesin and Aneurin, and the Laws of Hywel Dda, originally appeared, as these are not to be found at present in manuscripts of an earlier date than the twelfth century. The glosses in question

will go far towards enabling us to discover the primitive orthography, and to restore our ancient literature to its original form. We, therefore, most sincerely re-echo the aspiration of the Professor—"It is mightily to be wished that learned men should diligently search after glosses of the same character, which may be still lurking unknown among the manuscript books of the Continent and British Islands, and publish them if found."

Archdeacon Williams wishes to exempt the "Liber Landavensis" from the operation of this principle; and herein we are inclined to agree with him, on the ground that, "as the compiler was a churchman, and interested in the possessions of the see, it is not likely that he should have altered the character of documents on which the security of those possessions depended. Wherefore," as he adds, "we have in these ancient charters probable specimens of the popular language and orthography of the 'Guenuison,' 'the men of Gwent' or 'Venusini' of that day—the ancient Silures."

The "Grammatica" is divided into six books, in each of which the different dialects are handled alternately, or else are interwoven as the nature of the subject requires. The first is on Sounds; the second treats of the Noun and Pronoun; the third of the Verb; the fourth of the Particles; the fifth is taken up with Derivation and Composition; the sixth with Construction. An Appendix is added, which contains specimens from the different manuscripts used in the compilation of the work.

We subjoin an extract:—

"Un (=hibern. vet. *óen*, p. 125). Cambr.: *un o tri ederyn* (unus e tribus volucribus) Leg. 1. 10. 12. *Ny dywawt nar gwr nac vn or morynyon vn geir wrthyf* (non dixit nec vir nec una e puellis unum verbum mihi) Mab. 1. 5. *kymer dy uarch un* (sume unum equorum tuorum) Mab. 2. 53.

"Composita: *pont vnpren* (pons una arbore factus) Leg. 2. 6. 42. *unbenn* (unicum caput, monarcha, dominus,) *unbennes* (domina) Mab. fq. *unllofyawc* (una manu præditus) Mab. 2. 214. *unllygeitawc* (monophthalmus) Mab. 1. 269. Ita et Mab. 2. 240: *brawt unuam* (frater unius matris, ex eadem matre).

"Corn. *un, on* et Armor. *un, vng*, hod. *eun, eunn, eur*, cum substantivis occurrit, sed in usu lat. *unus aliquis*, articuli scilicet indefiniti (p. 239, 242). In positione absoluta non constructum cum substantivo numerale auctam formam exhibet in utraque dialecto. Corn.: *a thyghow hag a gleth onon bub tenewen* (a dextera et a sinistra, unus in quovis latere sedebat) Pass. 242, 3. *Christ* a *warnyas dre onan bos treason guris* (Christus indicavit per unum aliquem fieri proditionem) 42, 3. *an ethewon onan* (Judæorum aliquis) 81, 1. Armor.: *ez duy vnan an sent* (veniet unus sanctorum) Buh. 4, 6."—p. 322.

The following is a specimen of the way in which the Professor explains the glosses:—

"*boutig* sine dubio compos. cum subst. *tig*, domus, adhuc exhibente vetustam mediam. In hodierna lingua est *beudy*, domus vaccarum, et *bawdy*, domus stercorum, latrina; vox prior glossæ *bou*, obvia jam in vetustis nominibus Bovovίνδας fl. hibern. ap Ptol., Bovinca nom. vici ap. Bolland. (Mai. 2. 654; cf. p. 67), hod. hibern. *bó* vaccam significans, primitus utriusque generis fuisse videtur, ut lat. *bos*, gr. βοῦς. *estid*, sedile, ut sub II. *estid*, theatrum; in Mab. *eisted*, sedere hod. *eiste, eistedd*, sedere, *eisteddle*, locus sedendi, sedile. *credam*, vado; hodie quoque

creiddiaw, vadere, pervadere, e. gr. per aquam, adj. *creiddiawg*, permeans, penetrans, subst. *creiddyn*, terra in lacum sive mare porrecta. *rit*, in vocab. *rid*, hod. *rhyd* (cf. p. 103). *cannat*, vas, vadis, ut iterum mox infra sub 8^{b}. In Mab. *kennad*, hod. *cenad*, significat missum, legatum (cf. p. 806), unde *cenadwriaeth*, *cennadwriaeth*, missio, *cennadwriaeth dda*, evengelium."—p. 1079.

In the name of our countrymen we beg to thank Professor Zeuss for this invaluable work—a work which no Irish, Breton, or Welsh scholar should be without.

SUGGESTIONS ON THE ANCIENT BRITONS. In three Parts. By G. D. BARBER, A.M., commonly called G. D. BARBER BEAUMONT. London: J. R. Smith. 1854.

Our readers will easily infer from the papers on the "Wand of Moses," which have appeared in our pages, what the drift and style of the "Suggestions" are. The author has, we understand, spent no less than ten years upon his subject; and, whatever may be thought of his conclusions, there can be but one opinion as to the research and learning displayed in his book. There is not much method, however, shown in the arrangement of his materials, and of this deficiency the author seems fully conscious. "The present work," he observes, "is to be received as a collection of notes, to be added to and better arranged by the qualified reader. The most fastidious will forego the usual desiderata of style and composition, and pass over the want of an introduction for its author, when he considers that the carrying out to completeness the suggested inquiry would transcend the power or compass of an individual, however high in any rank of literature."—(*Preface.*) When these *disjecta membra* are known to occupy no less than 448 octavo pages, it will appear evident at once that it is morally impossible for us to give any analysis of the work.

We copy the following passage, inasmuch as it is one of the comparatively few with which we in the main agree, and is likely, moreover, to interest our readers, being on a subject that bears upon the social and domestic character of their ancestors:—

"And can we leave the subject of female purity where Cæsar left it, to reproach? The Cynmry wrote no commentaries, made no book. The ex-parte evidence of a stranger who had work on his hands to secure his fleet for the return voyage, and to find a highway for his legions through the weald of Kent and Sussex, receiving information we know not through what medium, this requires sifting, though the palliation of the subject by Selden amount to an admission of the charge. Cæsar may have been imposed on by the Belgian who interpreted in his flying camp, and the great Revolutionist had something less distasteful than his usurpation to fling into the circles of Roman gossip. But have the monks, in their bitter hostility to the British Pelagians, reiterated the charge? Have the jealous genealogies of the Britons or Welsh admitted the doubt, which the custom imputed to their ancestors must have induced, blotting their escutcheon? Let us try this by a fact. To be 'off with the old love before you are on with the new' is carried out to the extent of 'repeated vows,' or a change of husbands, by the *Nairs*, Hindus

on the Malabar coast. The offspring of a Nair belongs to the female, and is heir to the uncles instead of to the direct line. Cæsar says the offspring of the Cynmry belonged to the male parent under certain conditions. Such an addition seems to confirm in giving circumstance to the main fact. But it is a cold and an inconsistent policy. The Gypsy state, the Romi or *husbands* have held together beyond the date of many empires by the one tie and principle of conjugal attachment, without another redeeming trait. The *Nairs* show some 'reason in the madness' of their socialism. The *Mormon* is building up a system on the one imputed by Cæsar to the Cynmry, but he is carrying it out beyond the pale of society; it is simply an absurdity to suppose a case—Cæsar says the children of the concubine of ten belonged to number one in the series of paramours—which had ten to one chances against its establishment, whether we consider the power of maintenance or the will of the abandonment of offspring. The circumstance Cæsar couples with his *fact* is just the weakest point in the case, the rule being a step-father to the child of his own wife, as the least probable condition for the maintenance of offspring and the development of a race or nation. Cæsar says the population of Britain was extraordinarily dense, the houses equally abundant, and ten men to every hearth. We know besides that the British maidens followed their compatriots to the defence of the frontier. This argues no deficiency of the female portion of the community. We know that the Britons of this island and of Brittany were one race; yet the custom in question was never imputed to the Britons, nor did Cæsar speak so bad a thing of them, his 'Veneti.' That people were bold antagonists of the first Cæsar at sea, and we know that their race in Britain were always sailors, but we cannot imagine that some women of Portsmouth then were what the wandering profession of our marine from distant sections make or find them now.

"Cæsar's information is gathered in Kent. There the Gavelkind land had a peculiar form of descent, to all equally, this is not peculiarly British, it agrees with the Roman law; so that it throws no light on the previous evidence, nor affects the comment. The idea was a social solecism, or a case against society, an outrage against property, but a greater departure from the feelings of mankind, whether in the civilized or savage state. Instead of a peaceful, Cæsar's Britons would have been a disordered community; instead of populous, deficient in numbers; instead of a race of untold antiquity, they could but have been an offslip, shed yesterday by a stock well quit of them, and to-morrow worn out, lost, and forgotten. The story is an imputation, not on Cæsar's credibility, but on his feelings as a man. He was labouring to surprise Rome by his tales, not less than by his achievements; in the latter he was unscrupulous of means, in the former unpardonably careless of the evidence."—pp. 137-9.

Had Mr. B. being sufficiently acquainted with our early records he might have added, in support of his argument, the positive testimony of the Moelmutian Code, in which the sacredness of marriage is strongly insisted on, and regarded as the very bond of society.

The author's ignorance of Welsh has evidently led him to several erroneous conclusions, which, otherwise, we doubt not, he would have avoided or modified. "Mr. Herbert's translations," he remarks, "comprise the whole of the present writer's information on the Welsh archaic literature."—(*Introduction.*) A pity that. Herbert's is a wild and unsafe school. Had Mr. B. been capable of judging for himself, he would never have spoken of the necessity of an Aramitic key to open the treasures of Cimbric literature.

THE FOUNTAINS OF BRITISH HISTORY EXPLORED. London: Nichols. 1852.

We transcribe into our pages the short preface of this little volume, as it will illustrate at once the object and character of the work.

"It is the humour of the present age to discredit Historic evidence which has hitherto passed unquestioned. The object of this little work is directly the reverse. It aims at making the most of the scanty information which we possess respecting the most obscure period of British History; not by an indiscriminate reception of every particular presented to us, but by an earnest and honest endeavour to separate truth from fiction, throwing nothing aside without critical examination, and retaining nothing which will not bear a searching scrutiny. Much labour has been bestowed on the compilation of Nennius, from a conviction that, if that authority is altogether discarded, the early Anglo-Saxon Annals will present a blank, very pleasant to theorists and system-mongers, but little conducive to the information of the ordinary inquirer. Other materials have not been neglected, but the investigation has been made as complete as possible, as regards the limited period over which it extends. The title adopted may be objected to as promising a larger scope; and, indeed, the original design was to include the Roman, as well as the early Saxon, period: nor was that plan relinquished from any indisposition for the task of compilation, but rather from a doubt of the perseverance of readers to wade through the accumulated mass."

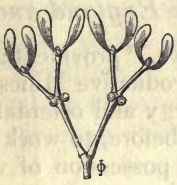
We will only add that the author has executed his task with great judgment and ability.

ANCIENT AND MODERN DENBIGH, with Illustrations, &c. Denbigh: J. Williams.

Two parts of this work have made their appearance, and we are bound to say that, if the remaining numbers continue to exhibit the same research as that which characterizes its commencement, the work, when completed, will be one of the most perfect of its kind that it has ever been our good fortune to see. We sincerely trust that the able and enterprizing publisher will meet with due encouragement in the prosecution of his task.

THE

CAMBRIAN JOURNAL.

ALBAN  ARTHAN.

(WINTER SOLSTICE.)

MANUFACTURES, MINES, &c.

THE INDUSTRIAL CAPACITIES OF SOUTH WALES.

By Jelinger Symons,

BARRISTER-AT-LAW.

CHAPTER I.

The Coal Bed; its chief divisions. Estimate of its extent and bulk. Anthracite; its qualities: Iron smelted by it: Iron works in the district: geological features of it. Mr. Mackworth's opinion of the pits there.

The future of South Wales, in the industrial and commercial history of this kingdom, bids fair to eclipse the like development of its Australian namesake, and even that of the sister colonies. This will arise not only from the wonderful amount of its mineral wealth, but from the opening of Milford Haven,—less even from the enormous germs of metallic manufacture, with which the whole

district is in labour, than from the new channel of traffic which is about, not only to put its dormant wealth in motion, but to attract and facilitate no small part of the commerce of the world.

It is well to bring into more permanent notice these elements of legitimate wealth and wholesome enterprize at home, when the tendencies of emigration and the regards of speculative industry are so much misdirected by the fascination of the gold fields. Wisdom, apt for present example, may be found on this subject in Funjas St. Fond's *Travels in England and Scotland:—*

"The English," he says, "providentially disappointed in their hopes of finding very productive Mines of Gold and Silver, the nurses of national lethargy and ostentatious poverty, had begun now, and perhaps long before, to work the infinitely more valuable mines of Coal, the possession of which, together with the knowledge of the many important manufactures dependent upon them, have in later times raised the natives in Great Britain to the rank of the first manufacturing nation in the world, and given them a sufficient command of the mines of gold and silver, wrought by the slaves of those who pride themselves on being lords of the most copious mines of the precious metals, by which industry and enterprize have been banished from among themselves, while they have been animated by them among those nations who are under the happy necessity of giving valuable commodities in exchange for them."

The past progress of South Wales, even during the last ten years, has been wonderfully great, and affords some earnest of the future. Its natural riches consist entirely in its minerals and its harbours; nature has done little for its soil, and education still less for its people; whilst art is only beginning to give activity to its resources, and importance to its topographical position.

The source of its productive power is its coal. The beds extend from St. Bride's Bay on the west, to Pontypool on the east, reposing chiefly on strata of carboniferous limestone.

The whole formation takes the form of a vast basin, of which the bowl runs longitudinally in a curve, rising alike to the north and to the south, and also to the east,

at that extremity of the basin in Monmouthshire. Each bed of coal, on the north and on the south, crops out at distances proportionate to its depth beneath the surface; the inclination of the strata being much more rapid on the south than on the north, the difference amounting, in many parts of the basin, to from 45 to 10 degrees.

This immense bed is divided into two parts by Carmarthen Bay. Its average breadth, north and south, is about 15 miles, and its length about 80. Its area has been variously calculated at from 1045 square miles, according to Mr. Richardson's estimate, from Knapp's and the Ordnance maps, down to 750 square miles, which is undoubtedly too little.

The coal consists first of two main series or veins, the first called the upper or rock veins, the latter and lower the lime veins, separated by a band of "Pennant Rock," a coarse gritstone, usually schistose.

These are its great vertical divisions. Longitudinally it is divided into anthracite or stone coal on the north-west, and bituminous or free burning on the south-east. The quantities of each of these qualities of coal are thus divided by Mr. Richardson:—

	Bituminous Coal.	Anthracite Coal.	Total Square Miles.
	Square Miles.	Square Miles.	
Monmouthshire.	110	..	110
Breconshire....	..	78	78
Glamorganshire.	452	84	536
Carmarthenshire	155	85	240
Pembrokeshire..	..	81	81
Total....	717	328	1045

A general description of the great Welsh coal field will be found in the following memoranda, recently furnished to me by William Chambers, jun., Esq., of Llanelly House:—

"The Welsh coal field contains sixty seams of coal. It is probable that a great portion of that which is obtainable by level has been worked, and pits varying from 50 to 200 fathoms are now

in operation; there is no doubt that this second series of working supplies the demand for coal at a cheaper rate than the first, and as discoveries in science become applicable to the steam engine or other motive power, it is not too much to predict that each succeeding series will contribute its supply at a rate cheaper, or at any rate as cheap, as that which preceded it. The districts near the mountains, the very outbreak or crop of the veins, have been worked long ago, beyond the memory of man, by diverting rivers to assist in removing the surface, and denuding them. As steam is daily becoming a more important element in our commercial navy, attention is naturally turned to that fuel which will perform the greatest work and occupy the least space in stowage. Anthracite is admitted by all to fulfil these requirements, and needs but some modification in its use to rectify the defect of slow combustion, that is, if it really be a defect to possess that quality naturally, and by its peculiar over-charge of the essential element of combustion, carbon. It is so formed as to prevent the waste occasioned by ignorant and prejudiced stokers, and brings about that condition in the engine-room, ash-pit and fire, which all who endeavour to emulate the good example of the Cornishmen are anxious to establish. If perfect combustion, no resistance, absence of smoke, and one-eighth or one-tenth more water evaporated are not sufficient inducements, it is still competent to us to make anthracite burn faster by artificial means.

"Welsh coal is all more or less anthracitic, and the predilection for the quality which approaches to anthracite, is evidenced by the demand and the price obtained for what is known in the market as 'free burning' or 'steam coal.' The excellence of iron made with anthracite ensures a ready sale at the highest rates. Manufacturers of rails know well its value, and how to economize its use by rolling it into that part which requires the greatest strength. One tin-plate worker has become a manufacturer of anthracite iron, that he may ensure an article wholly pure, without the mixture of inferior iron."

The anthracite is hardest at the western and softens as it approaches its eastern limit, near the valley of Neath, where the basin itself attains its greatest depth of 700 fathoms.

It is a singular fact, lately discovered, that the same vein is often anthracitic to the north and bituminous to the south; the identity of such veins being fully established both by their dimensions and relative positions to the adjacent strata. The transition must take place in

the depth of the basin, below the reach of all existing shafts. It is also held, with every probability, that a metamorphic process is still converting the one quality into the other. In fact the entire difference is chemically constituted by the different heat to which each side of the basin has been exposed, and the relative degree of gaseous matter each portion of the coal contains.

George Owen, the antiquarian of Pembrokeshire, who in 1595 wrote a history of his county, long afterwards published in the *Cambrian Register*, gives a minute description of anthracite, of which this is an extract:—

"It is called stone cole, for the hardness thereof, and is burned in chimnies and grates of iron; and being once kindled, giveth a greater heate than light, and delighteth to burn in darke places; it servith alsoe for smithes to worke with, though not soe well as the other kinde of cole, called the running cole, for that, when it first kindleth, it melteth and runneth as wax, and groweth into one clodd, whereas this stone cole burneth aparte, and never clyngeth together. This kinde of cole is not noysome for the smoake, nor nothing soe lothsome for the smell, as the ring cole is, whose smoake annoyeth all things neare it, as fyne linen, men's handes that warm themselves by it; but this stone cole yieldeth in a manner noe smoake after it is kindled, and is soe pure, that fine camerick and lawne is usually dried by it, without any stayne or blemish, and is a most proved good dryer of malt, therein passing wood, ferne, or strawe. This cole for the rare properties thereof was carried out of this countrey, to the citie of London, to the late Lord Treasurer Burley, by a gentleman of experience, to shewe how farre the same excelled that of Newcastell, wherewith the citie of London is servid; and I think if the passage were not soe tedious, there would be greate use made of it."

The qualities of anthracite, as a fuel, have thus been long known and appreciated. As the approaching demand for steam-ship coal at Milford Haven renders this subject of peculiarly great practical importance, I subjoin the results of a careful analysis of the coal near Saundersfoot, Pembrokeshire, made, in 1850, by Dr. Frankland:[1]—

"The sample of coal," he says, "sent to me for analysis and investigation is remarkably bright, breaks with an irregular, sometimes serrated, fracture, and often presents a beautifully

[1] Printed by R. Mason, Tenby, 1850.

fibrous structure at the broken surfaces; a large portion of it exhibits a stratified appearance, with thin irregular layers of soft and friable carbon, much resembling pounded wood charcoal. It is the most perfect anthracite with which we are acquainted, the per-centage of carbon being much higher, and that of hydrogen considerably lower, than has been observed in any coal hitherto examined; the specific gravity being also greater than that of any submitted to experiment in the recent researches connected with the Admiralty Coals Investigation; the mean of three experiments made with the coal in its natural condition giving the number 1·402, and when the air was extracted from its pores by allowing it to stand some time under water in *vacuo*, the specific gravity even reached 1·4119.

"The practical experiments on the evaporative power, &c., were conducted in exactly the same manner, and *with the same apparatus*, as the extensive series of observations on the principal coals of the United Kingdom, made at the command of the Admiralty."

After detailing minutely the results of the experiments made, Dr. Frankland gives a comparative summary of the four cardinal qualities which fit coal for steamers, applied to several kinds in the kingdom, from which I deduce the following striking contrast:—

Name of Coal.	Evaporative Power, or No. of lbs. of Water Evaporated by 1 lb. of Coal.	Cubic Feet occupied by 1 Ton.	Cohesive Power of Coal, (per-centage of Large Coals.)	Lbs. of Clinker per Ton of Coal.
Pentrefelin	7·4	33·85	52·7	23·0
Pontypool	8·04	40·216	57·5	20·9
Dalkeith (Jewel Seam)	7·10	44·98	85·7	62·2
Wallsend Elgin	8·67	41·02	64·0	14·6
Neath Abbey	9·65	37·77	50·0	19·2
Newcastle Hartley	8·65	44·35	78·5	17·0
Original Hartley	6·98	45·62	80·0	10·1
Haswell Coal Co.'s Steamboat Wallsend	7·85	45·25	79·5	9·8
Cowpen and Sydney Hartley	7·02	46·76	74·0	3·7
Bonville's Pembrokeshire Coal	9·39	41·29	77·0	7·2

"There are four points," Dr. Frankland adds, "connected with this anthracite which particularly recommend it as a steam coal: 1*st*,—Its high evaporative power; 2*nd*,—The very small quantity of sulphur which it contains, and its entire freedom from iron

pyrites (metallic cinder); 3*rd*,—The very small amount of ash and clinker; and 4*th*,—Its requiring no stoking, and the entire absence of smoke during its combustion. These last are such important considerations, that although there are several bituminous coals which have, according to the Admiralty experiments, nearly the same evaporative power when *well* stoked, yet in practice would be found very greatly inferior, because it is impossible to get the stoker to take the requisite trouble; this coal however places the manufacturer independent as it were of his stokers, who, even by the most careless firing, could scarcely perceptibly reduce its evaporative power.

"The constant increase of evaporative power with the increase of draught, as exhibited in the foregoing experiments, indicates that a still higher result would be obtained with a stronger draught, such as an ordinary steam shaft usually commands; but this is by no means the case with bituminous coals, which frequently give much better results with a slow than with a quick draught.

"In addition to these advantages are the economic weight, (space occupied by one ton,) and great cohesive power possessed by this coal, which renders it a very valuable fuel for sea-going vessels, whilst its composition and freedom from iron pyrites furnish a certain guarantee for its non-liability to spontaneous combustion.

"The non-adhesive nature of the little clinker formed, and the small amount of sulphur contained in this coal, seem to indicate that the bars of the furnace in which it is burnt will rarely require renewing. On this account it would probably be found an admirable substitute for coke in the locomotive department; my own experiments, made in a wind furnace, prove that the intensity of the heat produced by its combustion is much greater than that procured by coke under the same conditions, and its high specific gravity would prevent its being carried into and blocking up the tubes, as is the case with coke; whilst a comparison of its evaporative power with that of the only specimen of coke tested in the recent Admiralty Coals Investigation is greatly in its favour, for 1 ton 4 cwt. (nearly) of the coke would be required to do the work of 1 ton of this anthracite."

For further comparison of this anthracite with other coals analyzed by the Admiralty, and also with the south-east Welsh coal afterwards stated, I extract the following results from Dr. Frankland's paper, from which the remarkable purity of this anthracite, and its comparative freedom from useless and noxious ingredients, is further seen:—

Table showing the per-centage composition of Coals, as found by direct analysis.

Name of Coal.	Carbon.	Hydrogen.	Nitrogen.	Sulphur.	Ash.
Pentrefelin	85·52	3·72	Trace	·12	6·09
Pontypool	80·70	5·66	1·35	2·39	5·52
Dalkeith (Jewel Seam)....	74·55	5·14	·10	·33	4·37
Wallsend Elgin	76·09	5·22	1·41	1·53	10·70
Neath Abbey	89·04	5·05	1·07	1·60	3·55
Newcastle Hartley.....	81·82	5·50	1·28	1·69	7·15
Original Hartley	81·18	5·56	·72	1·44	3·08
Haswell Coal Co.'s Steam Wallsend	83·76	5·31	1·06	1·21	5·94
Cowpen and Sydney Hartley	82·20	5·10	1·69	·71	2·33
Bonville's Pembrokeshire Coal.....	94·18	2·99	·50	·59	·98

"In conclusion," he says, "I should recommend this fuel in all cases where intense heat, high evaporative power, and freedom from sulphur, ash, clinker and smoke are required. It combines, *in a high degree*, all the conditions (except the first) which render a coal valuable for the Navy, stated in the first Report 'On the Coals suited to the Steam Navy,' (p. 17,) viz.,—

"'1. The fuel should burn so that steam may be raised in a short period; in other words, it should be able to produce a quick action.

"'2. It should possess high evaporative power, that is, be capable of converting much water into steam with a small consumption of coal.

"'3. It should not be bituminous, lest so much smoke be generated as to betray the position of ships of war when it is desirable that this should be concealed.

"'4. It should possess considerable cohesion of its particles, so that it may not be broken into too small fragments by the constant attrition which it may experience in the vessel.

"'5. It should combine a considerable density with such mechanical structure that it may easily be stowed away in small space; a condition which, in coals of equal evaporative values, often involves a difference of more than 20 per cent.

"'6. It should be free from any considerable amount of sulphur, and should not progressively decay; both of which circumstances render it liable to spontaneous combustion.'"

It has been reserved, moreover, for the enterprize of our own times to apply anthracite, not only to the purposes of the steam-ship, but also to that of smelting iron. Mr. Booker, M.P. for Herefordshire, in his well-known speech

at the Swansea Meeting of the British Association, thus records the first application of anthracite to this purpose :—

"In the anthracite districts of our mineral basin, the improvements effected by the late Mr. Crane, and the application by him of hot blast to the smelting of iron with anthracite coal, were acknowledged certainly not more gratefully than they deserved to be, by those who are interested in the mineral productions of the anthracite districts, wherein the deposit of iron-stone or ore is enormous, but its reduction with its accompanying fuel almost new."

In smelting iron, the disadvantages are its extreme density, and the necessity, in consequence, of using the hot blast, whereas the cold blast suffices with the bituminous coal. In 1835 there were only four blast furnaces in the anthracite district,—three at Yniscedwyn and one at Abercarne. The latter furnace was built several years previously, but the scheme failed, and the furnace was left idle till a recent period. The fuel used at Yniscedwyn, till 1836, was coke, imported. In that year anthracite coal was first successfully adopted at these works, since which time the anthracite iron works have increased according to the following table:—

Name of Works.	Where situated.	Furnaces built.	Furnaces at work in 1839.	Make of Pig Iron in 1839.	Estimated make of Pig Iron in 1843.
Yniscedwyn Iron Works	Breconshire	6	5	14,500	15,000
Abercarne	Ditto	1	1	none	2,500
Ystalyfera Works	Glamorganshire	11	6	13,100	20,000[2]
Banwen Works.....	Ditto	2	1	none	2,000
Onllwyn	Ditto	2	1	4,146	2,500
Abernant	Vale of Neath, Glamorganshire	3	3	3,000	7,500
Penallt.....	Ditto	2	0	1,885	..[3]
Brynamman.....	Carmarthenshire	2	2	4,699	5,000
Trimsuran	Ditto	2	0	none	none
Gwendraeth.....	Ditto	3	0	4,273	do.
Saundersfoot	Pembrokeshire..	2	0	1,101	do.
		36	19	46,704	54,500

[2] Coke is now used at these works milled with anthracite.

[3] Preparing to go to work.

The geological features of the district are remarkable. The western or Pembrokeshire division, containing about 73 square miles, which, like the South Wales bed, preserves the basin character, but is of a more oblong shape; the southern boundary, towards which it dips, being formed for nearly 10 miles by trap dykes. It is not only intersected by numerous faults (three main ones dividing the winnings into as many chief classes), but the contortions of the whole bed are excessive in some places, entirely inverting the strata in the culm beds on the sea margins, so that the seams, which rarely exceed two feet, are dislocated and crumpled in all directions, bespeaking an unusual violence of disturbing forces. The whole bed is very shallow. The extreme thickness of the whole of the measures probably does not exceed 600 yards. They correspond with and belong to the lowest of the three great divisions of coal measures in South-west England, and are therefore of the oldest coal formations. They rest almost entirely on sandstone. All the adjacent and intervening strata, including the shale, are, like the coal, peculiarly hard and dense, and indicating intense pressure.

The working of the coal appears, by a very able lecture delivered by Mr. Mackworth, H.M. Mine Inspector, to have advanced very little since the end of the sixteenth century, when Mr. Owen so graphically described it. The workings are carried on by long wall, and the whole of the coal is brought out. Mr. Mackworth speaks of the shafts as shallow and square, and walled only at the top, the tackle insecure, the ventilation so imperfect, that "there is hardly an instance of the employment of artificial ventilating power throughout the year; and in the collieries where he measured the quantities of air, it was, this summer, (1853,) less than half that required for the health and vigour of the miners." Women, as is usual in Pembrokeshire, perform part of the severest labour, and land the coal at the pit's mouth.

CHAPTER II.

The Eastern Coal Bed: Anthracite there. The yield of Coal. Analysis of the best veins. Characteristics of the seams. Progress of the trade in Iron and Coal. The Taff Valley district and the works there. The physical and moral condition of its inhabitants, and of Merthyr Tydvil, Aberdare and Tredegar. Remedies. Progress of the Merthyr district trade.

THE characteristics of the eastern part of the South Wales coal field differ from the western division. It contains about 802 square miles; its extreme thickness (near Llanelly) is 3400 yards; it is about 54 by 20 miles in length and breadth. Nothing, however, can be more inaccurate than the estimates which have been so often made of the available coal the field contains. This cannot be estimated by a mere arithmetical sum of its cubic contents; for the lower parts of the basin are from 2000 to 3000 yards below the sea-level, and the deepest coal now worked in England is at about one-half that depth.

The great geological boundaries and features of this immense basin may be thus described:—It is bounded on its northern edge by the upheaval of the great Silurian rocks, and by the old red sandstones on the south and west. A vast upheaval or anticlinal line runs through the coal field; rising in Gower, passing near Cwmavon, Maesteg and Pont-y-pridd, it subsides at Risca. It divides the basin into a large northern and a small southern trough; and minor anticlinar lines occur running east and west near Rhondda Valley and Llangefelach. There are three great divisions of the seams, which all thin out to the south and north.

The seams present endless variations as they are worked out. None of them preserve their character throughout; they continually change their roof-floor and quality, and are sometimes wholly lost. Nevertheless, the whole district is rich both in coal and ironstone; one section contains no less than 106 feet of coal in 735 vertical yards. The central district contains, moreover, a valuable belt

of sandstone and grit rock. Intersecting the upper strata of the soil, run deep valleys from the northern boundary across the basin to the sea. These form the great conduits for both coal and ore to the ports which stand at their debouchures, and the railway, which now skirts the whole line of the coast. Either by tributary rails or canals, the produce of the great mines and works, which are usually at the head of these valleys, pour down to the great outlets at the south,—the chief being the Swansea, Neath and Taff Vales. Besides these vast facilities to transit, the valleys intersect and combine with the anticlinal ridges, so as to facilitate the winning of the seams, by outcrops worked by levels, and by the elevation of the seams, with their accompanying ores, to accessible distances from the surface. These natural aids not only augment, *pro tanto*, the available quantity of coal in the field, but contribute largely to the admirable development of mineral wealth, which renders South Wales another Potosi.

The usual mode of working the coal is by pillar and stall; and, unlike the anthracite, few seams of less thickness than three feet are worked at present. The less wasteful system of long and broad work is, however, gaining ground, especially in the iron mines.

The anthracite beds in this coal field sometimes reach even 18 feet in thickness; nevertheless they are, comparatively to the free burning and bituminous, but little worked. The management, especially as regards ventilation, of the collieries of this South Wales basin, appears to be still extremely defective. The distribution of air is of little else than mere leakage; and a very moderate but well distributed ventilation, according to the opinion of the Inspector of Mines, would have prevented every serious explosion which has taken place, owing, not to the excess of fire-damp, but to insufficient precaution. The Aberdare district affords ample instances of this.

The following results of a careful analysis of the best veins give these contents:—

Locality.	Quality.	Carbon.	Hydrogen.	Oxygen.	Nitrogen.	Sulphur.	Ash.	Specific Gravity.	Cohesion.	Evaporative power.
Parkend, Forest of Dean ...	Bituminous	73·52	5·69	6·48	2·06	2·27	10·00	1·28	55	
Pontypool	do.	80·70	5·66	4·38	1·35	2·39	5·52	1.32	57·5	7·47
Parteg.....	do.	82·25	5·84	3·58	1·11	1·22	6·00	1·25 5	72·5	8·70
Ebbw Vale	Free burning	89·78	5·15	0·39	2·16	1·02	1·50	1·27	45	10·21
Aberdare.....	do.	90·27	4·12	2·53	0·63	1·20	1·25	1·31	64	9·96
Llwyn Celyn...	Anthracite	91·60	3·50	2·58	0·21	0·79	1·52	1·37	68	9·46
Gwendreth	do.	92·17	3·10	2·22	1·08	0·34	1·09	1·39	87	11·00

The gradual transition which takes place in the quality of the northern crop is thus well exhibited. It will be observed that, as the vein approaches the west, the carbon gradually increases, and the hydrogen and other gaseous products decrease.

The progress alike of the coal and iron trade of South Wales has perhaps no parallel for rapidity and extent in any other branch of industrial production,—that of cotton alone excepted. But, inasmuch as the growth of the cotton manufacture resulted from the combination of newly-discovered material and new mechanical invention, both in the appliance of steam power and the machinery adopted for its production, the progress of the South Wales mines may be properly accounted as unequalled *sui generis*. There is one, and one only respect, in which the strides of these great mineral and vegetable powers have arisen from analogous causes. About eighty or ninety years ago the only method practised of making iron was by charcoal. No mineral fuel for the purpose was used; and the total amount of bar iron then made in the whole kingdom was probably under 20,000 tons. The physical difficulties of its introduction were, as usual, very formidable; and these were increased by that bitter and bigotted prejudice which at that time beset every "innovation" of science into the domains of custom. Mr. Baker established, I believe, the first successful pit coal furnace at Cyfarthfa. Very early in this century, according to an able pamphlet then published by Mr. Blakemore, M.P. for Wells, all obstacles had been so far sur-

mounted, that 249,500 tons were produced in a single year from 169 blast furnaces. In 1823 the make was about 452,000, of which South Wales contributed 182,000 tons; and in 1830 it rose to 681,000 tons, of which South Wales contributed 270,000 tons. In 1839 Sir Thomas Phillipps, in an instructive lecture at Abergavenny, makes the quantity, in *South Wales alone*, 453,800 tons; the total being 1,248,781.

It was about forty years ago that most of the acts were obtained for the canals and tramways, which then, for the first time, brought the iron down the valleys to the sea. Up to this time nearly all of it was carried over the trackless hills upon mules; and many an old pig of iron has been found on them in later times, which had been dropped on the way. These better means of transit gave a great impetus to the trade; and though, as the following figures show, a great increase took place long before the railways (crowned by the South Wales) came in aid, it will also be observed how fast the ratio of increase advanced afterwards.

The quantity of coal shipped at the four principal ports of Cardiff, Swansea, Newport, Llanelly, in 1833, was 944,498 tons. In 1852, it was 1,976,156.

The chief industry is seated in the Taff Valley, commencing at Dowlais and Aberdare, and descending to the vicinity of Cardiff.

So singular and instructive is the history and condition of this district of the vast hive of mineral wealth, that its chief features deserve something more than general notice.

The first manufactory on the road from Cardiff to Merthyr is the Mellin Griffith Tin Works. About fifty or sixty years ago these works were small, now they are among the largest in the kingdom. There are a great many hands employed here, who reside at or near the works. The workmen are among the best conditioned, morally and physically, in the whole of South Wales. About two miles higher up are the Pentyrch Iron Works. These works have increased amazingly of late years. They belong to the same proprietor as the

Mellin Griffith Works, viz., T. W. Booker, Esq., M.P. Consequent upon the increase of these latter works there have sprung up *three* large villages, containing at least 1000 inhabitants. Twenty years ago the population of one of these villages would not have exceeded thirty or forty souls; the other two were not then in existence! About one mile higher up is the village of Nantgurw. Here there is a population of from four to five hundred souls. Twenty years ago it did not contain more than thirty persons. The inhabitants are boatmen, pipemakers (of which article there is a manufactory), and colliers. Notwithstanding the people are of a reckless sort, every village has its dissenting chapel.

Few of the houses have necessary out-buildings attached to them; and where there happen to be any erected, there is but one for the inhabitants of five or six. A supply of good wholesome water is hardly ever thought of, and drainage is out of the question. These dwellings are chiefly built by persons who have managed to scrape together a little money, with which they commence building; and when this is exhausted they resort to some money-lender for the remainder: no wonder, therefore, that comforts and even decencies were neglected. These evils would be easily avoided by the landlords' insisting, before granting a lease to build, that a supply of water, drainage, privies, &c., should be attended to in every instance.

The next villages or towns (for they are large enough to be called so) are Treforst and Pont-y-pridd. In the former there is a tin and iron manufactory built by the Messrs. Crawshay, at an outlay of £100,000. In the latter there are an iron-rail manufactory in the occupation of Messrs. Fothergill, and large chain-cable works, the proprietors of which are the Messrs. Brown, Lennox, & Co. The tin and rail works are of recent date. Several very large collieries and extensive stone quarries have been recently opened here. One of these collieries supplies the Great Western Railway with upwards of 50,000 tons of coke annually. Treforst is a tolerably clean town:

Pont-y-pridd is not so; and the drainage is very defective. Population about thirty years ago was not 1000, it is now about 10,000. In a north-west direction from Pont-y-pridd there is a branch railway leading from the Taff Vale Railway, through the Rhondda Valley, to a place called Dinas. Along the whole of this branch there are several collieries, coke ovens, one chemical works, and five brick manufactories; and where *recently* the inhabitants of this valley might be reckoned by hundreds, you may now count them by thousands. There is a church, recently opened for Divine service, in the lower part of the valley; some meeting-houses, and a great many beer-shops. Drainage and a supply of water are left to nature. Following the Taff Vale Railway from Pont-y-pridd, you come to a place called the Basin. From this there is a branch railway leading to Aberdare; and there is also a branch canal leading to the same place. At Aberdare and the neighbourhood there are several large iron works and collieries. Twenty years ago Aberdare was a small village, containing a few hundred inhabitants; and the population now amounts to 13,000. There is always visible in these large manufacturing places a fearful amount of drunkenness, improvidence, and recklessness. Drainage and a supply of good water are seldom thought of, until a threatened visitation of cholera, or some such fearful calamity, arouses men to a sense of their duty; and even then, when the alarm has subsided, or the disease seems to have left the neighbourhood, things are allowed to remain in their former state. At the head of the Glamorganshire Canal and of the Taff Vale Railway stands Merthyr.

The annals of human filth and grime,—for mineral industry seems invariably to clothe its people with the swarthy features of its own materials,—nowhere present anything worse than Merthyr. The report, recently published, of the inspector sent to examine into its sanitary condition, is beyond all comparison the most sickening ever published. Its details are infinitely too disgusting for repetition here.

It appears that nothing but the fine mountain air, which the perversity of pestilential ingenuity and recklessness, has been unable wholly to counteract, has preserved this entire district from being devastated by typhus and cholera. Not only is it devoid of drainage, or any possible means of removing filth from the immediate vicinity of the dwellings, but no supply of water is provided, and nearly all that comes into the place is brought on the heads of women in pitchers. This applies equally to Tredegar. The improvement of Merthyr has been long talked of. Its wealth might afford the means of effecting a little more care of those who produce it. It contains four of the largest iron works in the world,—Dowlais, Cyfarthfa, Pen-y-daran, and the Plymouth Works. Formerly the Glamorganshire Canal was the only means of transit; but such was the increase in these works, that the canal was not found sufficient for this purpose,—hence arose the necessity for the formation and completion of the Taff Vale Railway,—and now both the canal and railway are fully occupied.

The "Blue Books," which in 1848 caused so angry an excitement in parts of the Principality,—but whose substantial truthfulness has been generally recognized, and of which the utility has been evidenced by vastly increased educational exertion,—gave the following tableau of the popular features of this district; and there seems but too much reason to fear that its colours and general outline are still vividly apparent in this singular commixture of physical wealth and moral debasement:—

"This community has arisen chiefly by immigration from most parts of Wales and England. Whatever is unsettled, or lawless, or roving, or characterless among working men, as long as bodily strength subsists, has felt an attraction to this district, and a surety of ready acceptance and good wages, which very few other districts have afforded in so great a degree. It therefore contains a larger proportion of escaped criminals and dissolute people of both sexes than almost any other populace; I know of none which, from what I could gather, contain so many. If the people have few virtues, they have great strength; if they have dark minds, they have strong passions and vigorous vices. They are

so lawless and insubordinate, that the truck system has been defended more than once to me on this very ground:—'If the masters had not some hold over such a set of men, and were to make them entirely independent, by giving them complete control over their high wages, they would work just when and how they liked, and the capital embarked in the works would be at their mercy. It is difficult enough to manage them as it is.' Such is the substance of the answers I have more than once received on this subject from men well acquainted with the facts.

. . . . . .

"The masters are looked upon generally as the natural enemies of the men."

This frightful fact, founded on a disbelief of the inseparable identity of the permanent interests of labour and capital, is not less prevalent than pernicious. Perhaps it is nurtured and kept alive by the remissness and neglect of the masters to take any means to remove it. No doubt the moral and mental appliances requisite for informing a community of working men like that of the Merthyr district are not easily matured; but the good effect of giving them juster notions of the great laws which regulate wages, and of their own and their masters' indefeasible interest in their order, morality, and decency, is sufficiently fruitful and important to repay the trouble were it tenfold greater. The following is a painful illustration of the degree in which the policy of hoodwinks and gocarts has hitherto been the rule of action. It is no unique case:—

"Physical means are the only ones these people are taught to use or to appreciate. They are the chief resources used against them by their employers, and are naturally the first they resort to for the purpose of retaliation. Moral influences are well-nigh unknown. Something is done indeed for schooling the children in the elements or mechanics of instruction; but I have failed to find *adequate* efforts made by any of the employers of labour in this district to moralise or improve the hearts and habits of their work-people; and the large majority utterly neglect any such duty. To employ a clergyman at a very insufficient salary, and to place him single-handed among a population so thoroughly unprepared for the approaches of civilization and spiritual culture, is almost wholly ineffective. I know of few other means taken to reform them, but I met with more than one to keep them

debased. I will give an instance:—A respectable inhabitant of one of the mining parishes told me that one or two benevolent ladies exerted themselves to establish a provident society, for the purpose of encouraging the men to rescue something from the spirit and beer-house, and lay it by for the day of want or sickness. They applied to the proprietor of large mines in the place, who employed a number of these men, for his contribution and patronage. 'Indeed,' he said, 'I cannot give you either, for if I did I should be arming the men against myself, and enabling them to strike for wages. I want them to spend their earnings, and not to hoard them.' This was an unusual case of candour, but by no means unusual policy. I mentioned it to a neighbouring magistrate, who told me he firmly believed it; and I heard from others, in whom I can place confidence, that the desire to deprive the men of the means of striking for wages, and to subjugate them to their employers, is said to animate their conduct, and it appears to be even more at the root of the truck system than the immediate gain which springs from it.

"After considerable inquiry, and much conversation on the subject, I am persuaded that the same motive in effect protects the spirit-shops. In one part of my district alone, I was informed that there were above eighty private houses where spirits are sold without a licence! The public-houses swarm; and it is not easy to ascribe the extent to which these outrageous temptations to drink are allowed to multiply with impunity to any other cause than a wilful connivance on the part of those who are morally bound to check them."—*Welsh Education Inquiry,* vol. ii.

The benevolent efforts made by Lady Guest to aid the civilization of the working classes, by various judicious efforts, have been too recently commenced to enable me to report their success, or prophesy their result.

I need hardly remark how largely moral elevation and social decencies contribute to industrial vigour and the value of skilled labour. Hence the relevancy of this episode, to the subject of this paper.

Every kind of physical cleansing and ventilation, better dwellings for the people, evening resorts, including refreshments, without intoxicating drinks, for the men, lending libraries, a full staff of lay Scripture readers qualified to evoke the affections and gain the confidence of the people, industrial schools of a practical kind, and prizes on Mr. Norris' plan, mine schools on Mr. Mack-

worth's,—are all vital necessities in that district to avert disaster and disease, both temporal and moral. Let the wealthy owners of this district be timely wise!

Twenty years ago there were 200 barges engaged in conveying iron and coal from Merthyr and the neighbourhood to Cardiff; now there are 450. The revenue derived from tonnage on the canal for the last year amounted to £150,000! The amount of revenue from tonnage on the Taff Vale Railway is somewhat under £3000 per week. The amount of capital employed in the collieries, iron manufactories, &c., with which this district abounds, is not far short of £5,000,000.

I am indebted to the courtesy of Mr. Shepherd, Mr. Bushell, and Mr. Fisher,[4] for the following returns of the mineral traffic of the canal and railway—the best means of testing the progress of the industry of the Merthyr district:—

An account of Coal, Iron, and Iron Ore, sent by the Glamorgan Canal and Taff Vale Railway in the undermentioned years.

Years.	Conveyance.	Iron. Tons.	Iron Ore. Tons.	Coal. Tons.
1846	G.C.	145,781	42,531	287,271
	T.V.R.	61,067	....	....
1847	G.C.	156,693	55,081	262,077
	T.V.R.	64,256	....	....
1848	G.C.	155,015	56,924	281,967
	T.V.R.	60,026	55,000	500,000
1849	G.C.	156,196	69,745	245,785
	T.V.R.	70,671	60,000	510,000
1850	G.C.	167,379	82,680	268,631
	T.V.R.	67,603	60,000	560,000
1851	G.C.	190,633	96,408	294,537
	T.V.R.	74,701	51,000	580,000
1852	G.C.	217,319	80,525	301,829
	T.V.R.	77,176	60,000	650,000

[4] A courtesy, I regret to say, by no means shown by others, from whom equally useful information was sought, and by whom it was withheld.

CHAPTER III.

The Copper Works. Quantity of Ore used: the process of smelting it. The works in South Wales.

NEXT to the iron works, the most important establishments for metallurgical operations in South Wales, are the copper works of the district of which Swansea is the centre. These extend from Margam on the east, to Pembrey on the west, and consist of two works in the neighbourhood of Aberavon, two at Neath, eight at Swansea, and three at Llanelly and Pembrey. They are the only works in Great Britain except two small establishments at St. Helen's, near Liverpool, one at Amlwch, in Anglesey, and one in Staffordshire.

The total quantity of copper made in Great Britain in 1853, was about 22,000 tons, which was smelted in the several districts above mentioned in about the following proportions:—

Swansea	50	per cent.
Neath and Aberavon	20	„
Llanelly	20	„
St. Helen's . . .	10	„

The quantity of ore from which the copper above mentioned was obtained would amount to about 220,000 tons, the whole of which was imported by sea to the several districts where it was smelted, except the small quantity raised in Anglesey.

The greater part of the ore is brought down from Cornwall, and the carrying trade between Cornwall and the Welsh smelting districts must require upwards of 150 vessels of from 80 to 150 tons burthen, and find employment for from 600 to 800 seamen. These vessels take back coal for the mines, and the average freight of both cargoes amounts from 7s. 6d. to 8s. 6d. per ton. Owing, however, to the demand for shipping, the freight is now from 11s. to 12s. per ton.

About one-half of the copper produced is smelted from foreign ore imported from Cuba, Australia, and Chili.

The Chilian and Australian ore are principally imported into Liverpool and London, and thence transhipped to Swansea, but a good deal is received there direct, as well as all the Cuba ore. There is also a considerable quantity of ore imported from Ireland, and some from North Wales.

The Cornish ores are sold in Cornwall, the others at Swansea, in both instances by a species of auction called "Ticketing," in which the purchasers meet and write their offers for each parcel of ore on slips of paper called "Tickets," which are then read out by the chairman (the agent for the principal mines), and the highest bidder becomes the purchaser.

The following table shows the quantity of copper contained in ore sold at various periods during the last thirty years:—

	Year ending 30th June,			
	1820.	1830.	1840.	1850.
Cornish Ore sold at Ticketing	7,770	10,749	11,056	12,254
Welsh and Foreign do. at Swansea ..	378	1,197	8,476	7,108
Anglesey Ore	604	765	549	672
Ore sold by Contract.....	476	368	696	
Other Ore, do. do.	469	142	1,654	4,340
Total Tons....	9,697	13,221	22,431	24,374

Since 1850 the copper smelted in Great Britain is considerably reduced, owing principally to the increase of copper smelting abroad, and the consequent diminution of imports of foreign ore.

The process of copper smelting is costly and tedious, and the quantity of coal required in it has led to the erection of works in the coal districts of Wales, instead of the neighbourhood of the mines where they were first established. The total quantity of coal used in the smelting and manufacture of copper in South Wales cannot be less than 400,000 tons annually, and the payments in wages must amount to £90,000 or £100,000 per annum.

The process of smelting is briefly as follows:—The

ore, consisting of sulphurets of iron and copper, is first roasted in large reverberatory furnaces, and then melted to separate the earthy matters from the regulus or sulphurets of the metals.

These earths, from their lighter specific gravity, swim on the surface of the fused regulus, in a half melted state, and are skimmed off by the workmen as slag. The regulus is then tapped out and granulated by running into a pit of water. It is in this state calcined, or roasted again, in order to separate the iron from the sulphur with which it is combined, and again melted, when the oxide of iron, formed during the calcination, combines with silica and swims on the surface of the heavier sulphuret of copper, forming a slag which is removed as in the first melting. This roasting and melting is continued until the sulphuret of copper is obtained free from iron. It is then decomposed by exposing it in the melted state to a current of air; the sulphur escapes, and the copper becomes metallic, and is afterwards refined and cast into the various forms required by consumers.

The process of smelting just described is, with a few trifling alterations, the same that has been used for many years. There have been several projects of improvements, and some of them have been carried partially into effect; but the principle of the processes remains the same, and the improvements and alterations are neither striking nor important. The cost and length of the operations arises principally from the value of the metal, and the importance of avoiding loss in the slag.

Of the produce of the copper mines in Great Britain, about one-third is rolled and hammered into sheets, plates, and sheathing for bottoms of ships, construction of locomotive engines, and the supply of various vessels for breweries, sugar refineries, &c. About one-fifth is exported for rolling abroad, and the remainder is sold for the making of different descriptions of brass.

Of the three works in the district of Llanelly, the Llanelly Copper Works were built in 1805, and have been working ever since.

The works of the English and Australian Company, near Lloughor, were erected in 1808, and worked for about three years. They were again lighted in 1847. The Burry Port Copper Works commenced working in 1849. One of the works has mills for the rolling of sheets and bars.

The number of men employed at these works directly in the processes of copper smelting, amounts to about 500. The wages vary from 15s. to 25s. per week.

CHAPTER IV.

The industry of the Llanelly district. Lead and Silver Works. Pottery and Farm of the Messrs. Chambers. Population, Schools, &c. Coal Basin: the Anthracite there.

Llanelly affords in itself a wonderful instance of the elasticity of industrial progress in South Wales, and of the facilities afforded to it, even in places nowise remarkably adapted to the works planted there. In addition to the copper works, there are extensive silver and lead smelting works, a pottery, and two zinc plate works in full operation.

The Dagin Tin Works commenced working in 1848, and produced about 800 boxes weekly, and employed about 240 people.

The Llanelly Tin Works commenced in 1852; they make 500 boxes, about 30 tons, per week, and employ about 110 people. Several of those employed in these works are children.

The smelting of lead and silver is a new branch of industry in the South Wales district. Not requiring such a large consumption of coal as other smelting operations, the processes are generally carried through in the neighbourhood of the mines.

There are two works of this description in the neighbourhood of Llanelly. Those of Messrs. Sims & Co. are on a large scale, and employ about 150 people. The

lead ores are obtained from Cornwall, Cardiganshire, the Isle of Man, and from Ireland; and the silver ores from Chili and Peru.

These latter ores are treated in various ways,—by amalgamation, by smelting with lead ore, and lately by a new process, adopted at the works of Messrs. Mason & Elkington, at Pembrey, recently patented by Mr. A. Parker.

The second of these is the process adopted at the Llanelly Works. The lead and silver ores are smelted together in different proportions, according to the richness; and the lead produced (containing the silver of the silver ores) is treated either by cupellation, or by a new process also patented by Mr. Parker. In the former the silver lead is melted, and exposed to a current of air which blows off the litharge or oxide of lead as it is formed, until the silver is obtained perfectly pure. In the latter process advantage is taken of the superior affinity of silver for zinc, than for lead. The melted silver lead is mixed with zinc, also in a state of fusion. The alloy of zinc and silver on cooling rises to the surface, and is skimmed off, and the separation of the silver from the lead is found to be very completely effected. The zinc is afterwards separated from the silver by distillation.

The smelting of silver ores has not been carried on to any great extent in Great Britain until within the last two or three years, previous to which the Chilian and Peruvian ores were amalgamated in their own countries. The advantage to England is considerable from the carriage of the ore, and the profit on smelting, and also from the return afforded to England's merchants for produce exported.

There are two iron foundries at Llanelly, with extensive premises and conveniences for the erection of steam engines, employing together about 100 people; and an extensive work for the rolling of sheet and plate iron is in course of erection.

The pottery, which owes its establishment to the enter-

prize and energy of W. Chambers, Esq., jun., of Llanelly House, was erected in 1840, and commenced working in 1841; employment was then and has since been given to about 100 persons.

The consumption of material averages 1000 tons per annum:—

Clay of several varieties from Cornwall, Dorset and Devonshire, about	550	Tons
Flint from Kent	350	„
Granite from Cornwall, had there in a partially decomposed slate	100	„
	1000	„
Other materials, such as carbonate of lead, borax, soda, and other chemicals, in variety, say	50	„
	1050	Tons

The coal of this locality is well adapted for pottery purposes; the quantity used is about 2500 tons per annum.

The ware produced (which is equal in quality to the average Staffordshire make) may be estimated at 2000 dozens per week; it is sold principally in the west of England; considerable quantities have been shipped for Australia, the United States of America, and the continent of Europe.

The produce of this pottery is rapidly attaining celebrity. Beautiful dinner services of crockery, jugs, &c., and transparent tableaus of imitation Parian, are beautifully executed, and perfected at a trifling cost.

Mr. Chambers, sen., has also established a farm on his estate, which exhibits a useful model of various scientific improvements, alike in the chemistry and mechanics of agriculture.

The population of the parish of Llanelly in

1801	was	2,072
1831	„	7,649
1841	„	11,155
1851	„	13,516

The population of the borough of Llanelly in

1831 was 4,173
1841 „ 7,123
1851 „ 8,566

In 1848 the parish was divided for ecclesiastical purposes. A new district was formed and endowed by the Ecclesiastical Commissioners, containing, in 1851, 3059 inhabitants. A church for the same district was begun in 1849, and finished in the next year, and a parsonage house is erected.

There have been established within the last few years a large day school, and an infant school, supported by voluntary subscriptions, besides two schools maintained by the proprietors of the Llanelly Copper Works, and Dagin Tin Works, respectively; a savings bank, a mechanics' institute, and chamber of commerce, and, lately, a school of design.

For the accommodation of the three last institutions a large building is projected, and a considerable sum has been subscribed for its erection.

The coal district of Llanelly is situated at the extreme western end of the eastern basin of South Wales. It produces coal of every quality, from good bituminous house coal to anthracite.

The saddle or lowest part of the basin runs nearly parallel with the sea coast, and at a short distance only from it; and the southern acclivity or south crop of these veins is worked in some instances under the sea. This south crop produces generally bituminous coal of good quality; while on the northern rise the same veins produce the coal called free burning, similar to that of Merthyr, which is now so largely used for steam engines and steam vessels. This description extends for a distance varying from half a mile to two miles from the saddle. The deeper veins which rise to the surface beyond these produce the inferior coal called culm, which is of intermediate quality between the free burning and anthracite; while the lowest veins of all, which appear still farther north, produce the true anthracite.

The bituminous coal lying contiguous to the sea has, owing to the convenience of carriage, which was in former times of much greater importance than at present, been worked for many years, and the upper vein has been in a great measure exhausted, though there is still a considerable quantity worked, principally for export to Ireland.

The quantity of free burning coal remaining unworked is much larger, and the demand for steam engines and steam vessels is great and increasing. The Baltic and Mediterranean fleets have been now supplied with it, the contract amounting to many thousand tons. But the supply to be looked for from this district is trifling, compared with that from the large tract of country lying north-west of Cardiff, and more in the centre of the basin.

The anthracite district has been comparatively but little worked, and the demand is rapidly increasing. The quantities of this description of coal which remain to be brought to Llanelly and Pembrey are very large; and this circumstance may be considered as the chief guarantee for the permanence of the prosperity of those ports. It has hitherto been used principally for malt and corn drying, and for the supply of close stoves; but a demand has lately sprung up for steamers, which will probably increase to an enormous extent.

Forty years ago the number of steam engines working in collieries near Llanelly was eleven. There are now, exclusive of those in the anthracite districts, about thirty-five. The depth of the deepest pits is from 115 to 155 fathoms.

CHAPTER V.

General Summary of Industrial Produce.

THE annual value of the remaining minerals and metallic products, exclusive of the Merthyr and Aberdare district, and lying so as to pour entirely into the South Wales Railway, were thus estimated in 1851 :—

	Tons.	Value.
Manufactured Copper in all its stages	31,296	£3,755,520
Charcoal and Coke Tin Plates	37,440	842,399
Manufactured Iron in all its stages	224,110	1,792,880
Anthracite Coal	393,700	196,850
Steam and other Coal	1,323,080	661,540
Native Iron Ore	98,560	59,136
Total.....	2,108,186	£8,308,325

In this estimate coal is taken at an average of 10s. per ton; iron at £8.; tin plates at £22. 10s.; copper at £120. This in all probability falls far short of the present actual yield, and at any rate may be safely taken as a mere germ of what is to come.

I have now summarily sketched the great physical features and materials of South Wales' wealth. It is time to turn to an advantage to which it will probably owe nine-tenths of its future prosperity and importance. I allude to its geographical position and harbours; and, above all others, to Milford Haven.

Suffice it to mention the growing capacities of Newport, Cardiff, Swansea, Llanelly, Pembrey, Tenby, and Saundersfoot, all tidal harbours, capable of an enormous export and traffic, and all lying within 60 miles, studding the coast which fringes the great mineral basin.

I will not dwell on the advantage presented by this singular adaptation of sea transit and terrene produce, —this peculiar combination of land and water wealth, unequalled, as I believe it to be, in Europe. The koh-i-noor of the diadem is yet to be disclosed.

CHAPTER VI.

Milford Haven. Shakspeare's and Drayton's description of it. Its maritime capacities. Its peculiar features as a haven. Nangle Bay. Unpublished MS. account of it, by Mr. Owen, in 1595. *Objections to Milford as a safe harbour of access. Evidence of Captain Laws on its capacities. Pennar Bay. Neyland. General advantages and future prospects of Milford Haven. New Railways looming in the distance. Capacities of the Milford district for the Cotton Manufacture, and table of its temperature. Conclusion.*

SHAKSPEARE makes Milford Haven partly the scene of his play of "Cymbeline," where Imogen, hearing that Posthumous is there, inquires,—

> "How far it is
> To this blessed Milford? and, by the way,
> Tell me how Wales was made so happy as
> To inherit such a haven."

In this same play Shakspeare makes Milford the rendezvous of foreign invaders, and there embarks and lands ambassadors. Nor is he the only English poet who has signalized the merits of Milford. It is well described and lauded by quaint old Drayton, who flourished in the reign of James I., in his *Polyolbion*, of which this extract may suffice:—

"So highly Milford is in every mouth renown'd
Noe haven hath ought good, in her that is not found:
Whereas the swelling surge, that with his fomie head,
The gentler looking land with furie menaced;
With his encount'ring wave no longer there contends;
But sitting mildly downe like perfect ancient friends
Unmov'd of any wind, which way so e'er it blow,
And rather seem to smile than knit an angry brow.
The ships with shattred ribs, scarce creeping from the seas
On her sleeke bosom ride with such deliberate ease,
As all her passed stormes shee holds but cheap and base
So shee may reach at last this most delightful place
By nature with proud cleeves invironed round,
To crown the goodlie road." . . .

Milford is a phenomenon in English enterprize and civilization. It is the attribute of these elements to im-

prove natural resources to their use, as they themselves grow in maturity and development. With Milford the exact reverse has happened,—it has fallen into disuse as the means, skill and requirements which rendered its qualities more desirable and more available, have increased. With the exception of the dockyard at Pater, almost its entire utility for the purposes of navigation or war live in the history of the past. Four centuries ago Henry VII. entered Milford on his way to the throne; our chief poets record its activity in subsequent centuries; and Cromwell not only embarked there for Ireland with 15,000 men, but made it his chief war station and channel of communication with Ireland and France. At the beginning of this century Nelson pointed out its peculiar advantages as a great naval depôt, and the fact that during winds favourable for the egress of ships from Brest and Rochefort, it was the only harbour from which a fleet could sail to meet them from the south-western coast of England. Yet of so little avail was his advice, that since then Milford and its vast capacities have been gradually neglected and disused, and six or seven years ago even the mail packets between Waterford and Milford stopped running, and all communication between South Wales and Ireland entirely ceased! Although it is no unusual thing for hundreds of vessels of all kinds of tonnage to put in to Milford in stress of weather, and there to lie at anchor in perfect safety till storms subside, scarcely a single cargo is ever landed, so utterly barren is the haven of docks, quays, means of transit, and the ordinary appurtenances of a sea-port. As regards its military defences, so grossly have these been neglected that, until lately a foreign fleet might have entered and sailed up the haven, set fire to Pater dockyard, and landed any number of troops with scarcely any possibility of molestation from the existing means of resistance.

Of the peculiar mercantile and military capacities of Milford Haven it may be said, without fear of contradiction from any person competent to judge of either, that no such harbours exist, nor do any approach their merits,

in the old world. Rio and St. Francisco may rival, but do not surpass it; Cork and Naples are no more to be compared to it than the Wye with the Thames, as a navigable river.

I will very briefly describe the peculiar features which constitute the superiority of Milford. The entrance is nearly due south. From the mouth of the haven, lying between St. Ann's Head on the west, to Sheep Island on the east, the width is two miles and a furlong, which decreases to one mile and three furlongs at the narrowest part, between the east and west blockhouses.

To stand at the eastern point of the blockhouse is to enjoy one of those magnificent scenes of which we carry the image through life. The blockhouse is built on the bluff summit of a rocky cliff. Immediately before you lies the splendid mouth of this gigantic harbour, with the bold promontory of Dale and St. Ann's lighthouses immediately opposite. To the right the view extends over the whole area facing the entrance of the haven before it turns eastward, and comprises an extent of some fourteen or fifteen square miles. Immediately on the right hand, and just within the entrance, stands Thorn Island, a towering and isolated rock, now being for the first time fortified. To the left is Sheep Island, which forms a bold feature at the eastern extremity of the same rock-bound coast. Seaward looms the Atlantic, and the broad expanse of ocean in the foreground of the landscape formed by the confluence of St. George's and the Bristol Channels.

Few sea views ever impressed me more intensely with depth, magnitude, beauty, and repose. May its last attribute soon pass away, and the fleets of the civilized world give life and animation to this stupendous work of nature!

Over three-fourths of the entrance, (with the exception of a few rocks easily blasted or buoyed), there is water enough to float the largest vessel at the lowest point of spring tides, varying in depth from fifteen fathoms at the west to seven fathoms at the east side; and the depth of

the main channel, and of the greater part of the entire width from shore to shore, continues up the whole course of the haven, ranging from sixteen to nine fathoms up to Weare Point, where it shallows to five fathoms, thus affording an area of no less than eight miles in length, and ranging from one mile and a half to two and a half in breadth, deep enough and large enough to contain nearly all the fleets in the world, with a good bottom for anchorage throughout.

Within a mile of the opening of the inner haven, on its southern side, and sheltered from every wind that blows, there is a spacious bay called Nangle, left dry at low water, but with sufficient depth at high water to float large vessels, over the whole extent of which there is a soft bottom. Into this bay ships which have lost their anchors are accustomed to run and take the ground with perfect safety, an advantage of no slight moment on a rock-bound coast like that of Pembrokeshire. The haven at this point turns to the north-east, so that not only Nangle Bay, but up the whole length of the haven, the shelter is perfect from winds at all points of the compass. This immense advantage is enhanced by the nature of the shores, which rise sufficiently high on all sides to protect the loftiest ships, while the haven is peculiarly free from gullies and eddies, which could destroy the lake-like calm which reigns perpetually on its deep and placid water.

Amongst the papers of the late Lord Ellesmere was discovered an old MS. never yet printed, and for a copy of which I am indebted to the kindness of Earl Cawdor. It is entitled, "A pamphlet conteyning the definition of Milford Haven wherein is particularlie sett forth all or most of the Roades Creeks Points Harborowes Riding Places daungers and other matters of worth within and neere unto the said Haven searving chiefly for the explaining and right understanding of a Mapp made of the said Haven of Milford by George Owen of the Countie of Pembroke Esqre. A.D. 1595." This Mr. Owen was a man evidently born at least 250 years before his time,

for he points out and advocates the precise measures now for the first time commenced for the fortification and defence of Milford Haven, a place very much more appreciated in his time that it has ever been since. Mr. Owen was also the author of a very able though brief *History of Pembrokeshire*, written probably earlier, and published by his great-grandson, and afterwards printed in the *Cambrian Register* of 1796. This Mr. Owen was called Lord of Kemeys.

His general description of the haven is a most correct one:—

"It is," he says, "a lardg and spatious harborough entering into the main land by estimation sixteen miles long or more having all that space sufficient water to receive shipps of 60 or 600 Tons and in many places thereof the greatest vessell of whatever burthen that it on the seas may safely ride and harborow itself. The Haven after the entrance bendeth diverse waies making good land suckers over every Roade of the same and shooteth forth on everie side divers large and spatious creeks making diverse landing places and safe harborowes from all winds and is of itself calm and gentle having within the same many good roades and cages &c. and for form it may be likened to the picture of some greate crooked and forked Tree having many boughs and branches some greate some little growing even up from the Butt to the Topp and the same branches being lopped and cutt off some nere and some farr from the bodie of the tree &c.

"*Depth of water.*—Att the entrance of the harborrowe or the Haven's mouth and soe up very farr there is 16 fathom water and more at low ebb and at the ferry it is 8 or 10 fathom deepe att low water and as far up as Llangorne it is alwaies 6 fathom and good riding all along the channel.

"The water within Milford Haven riseth att full sea in a springe tide ffower fathome high and at *ebb* tide two fathome and between both according to the date."

He points out three places for fortification, viz., Ratt (Thorn) Island, the Stack, and Dale Point. The first is being constructed; the Stack has been recently accomplished,[5] and Dale Point is about to be begun. Mr. Owen gives the dimensions of each of these islands, and recommends that the high ground in the centre of each

[5] It is at present garrisoned with two men! December, 1853.

should be hewn down. This has been done. Thorn Island, which he erroneously calls also Ratt Island, measured 18 perches (of 16½ feet) in length, and 12 in breadth. It is about half a mile from the blockhouse on the east side of the haven, farther in. A fort here, and at Dale Point opposite, he rightly says, would, "if not utterly defend it, yet would greatly annoy any shipp that should offer to enter the Haven, and also the fort would annoy and defend both the rodes of St. Marywell and Dale being the two cheafest rodes of Milford so that no shipps of the ennemies's should ride there without annoyance."

He describes the Stack Rock as a low ridge of stones running east and west. He makes it at the foundation 43 perches or 693 feet in length from east to west, and 12 wide, or 198 feet. "It was," he says, "so much covered at high water that only the 'Mount' and a few points remain dry, the Mount being 48 feet by 24. This," he adds, "may be hewn so as to be three score square feet for a fort above high water. It is of a red sandstone easily hewn. There is a passage right through the rock. There was then plenty of water," he says, "for ships to pass between the Stack Rock and the shore."

The Dale Point.—"This," Mr. Owen says, "was the terminus of an old mound, probably Danish, which with little labour would be repaired and made a stronghold: and it is thought that if ennemies should land thereabouts that it weare one of the likeliest places they would first fortifie." It was 51 perches west and east longitude, and 21 broad north and south, the trench was 18 perches over.

"*Nangle Blockhouse, East,*" he says, "never was finished and was begun in *temp.* Henry VIII. for to ympeach the entrance into the Haven but for no good purpose for that stood too high." It is now a small ruin.

"*St. Marywell Roade,*" he terms "the chiefest roade of Milford and safest upon most winds large and good anker hold and is about 16 fathoms."

It is well worthy of note that Mr. Owen gives a greater depth to the Haven in some parts than that of the recent soundings in the Admiralty Chart, but an old map, pub-

lished subsequently to Mr. Owen's, makes them much the same, showing that the water is not decreasing.

"*Pennar Mouth* is the creek that cometh upp to Pembroke towne. This is the largest and greatest creek of all Milford. It passeth up into the land 3 miles and more and at the upper end it parteth itself into 2 branches and compasseth about the Towne and castle of Pembroke serving the said Towne for a moate or strong ditch on every side thereof; a bark of 40 or 50 tons may enter this creek at low water and ride at ankher att Crowpoole but noe further without helpe of the tyde. The Crow is a shallow or shelf a pretty way within the entrance of Pennar and is neere right against the very entrance and it is an oyster bedd, on the Crowe groweth the best oysters of Milford." He mentions that the poor people gathered them there without dredging. "It is a bigg and sweete oyster."

Of Milford itself Mr. Owen little dreamt when he thus dispatched its site, "Hubberston Point is the point next by west of Priory Pill the description whereof serveth to small use."

"St. Anne's Chapel," he says, "forms after Precelly the only landmark to steer for as there appears to be no haven to all appearance at sea owing to the turn to the east which the Haven takes and which hides it from sight till it be entered." He recommends as a good policy that "if the enemy were on a sudden known to be at sea it would be a good plan to deface this landmark and erect it somewhere else to cause their shipwreck!"

Dangers.—He mentions a strong current between Stokholme Scaldey and the mainland beyond the mouth of the Haven.

> "Dangers in Milford there are none,
> Save the Crowe & the Carre & the Castlestone."
>
> *Old Adage in* 1595.

In answer to the absurd objections sometimes raised by interested parties, that Milford has a rock-bound coast, and a bank six miles distant, it may be simply stated that shoals of vessels make the haven often in violent storms, and frequently without pilots, in perfect safety,

and have done so for ages past. A shipwreck there is a rare event. It may also be stated that, with the exception of six points of the compass only, ships can weigh anchor and sail out of the haven in any wind without towing; and as a glance at the map shows, they are then in the open sea, and are quickly in the Atlantic, if outward bound, without encountering any of the perils which beset the voyage either westward to Liverpool, or eastward to London. In fact, it is only when vessels are past Milford, on their way to Liverpool, that danger begins.

Captain John Laws, who knows the capacities of the south-western coast, and was examined by a Select Committee of the House of Commons, in 1853, on the Milford Haven Docks Bill, gave the following important evidence on these points:—

Question. Do you know Pennar Pill?—*Answer.* Yes.

Q. In your judgment is that situation suitable for the construction of commercial docks?—*A.* I think for about £400,000 you might make a floating dock at Pennar Pill that would answer every purpose better than that at Liverpool does, upon which six millions of money have been spent.

Q. You may effect for £400,000 what it has cost Liverpool as many millions to effect?—*A.* It has cost between five and six millions, and must cost a good deal more, and then they will have nothing like so efficient a floating dock as may be formed at Milford Haven for £300,000 or £400,000.

Q. As to the nature of the estuary or creek itself and the neighbouring land it enables that to be done?—*A.* Yes.

Q. What is the rise of the tides?—*A.* The ordinary tides are from 22 to 23 feet.

Q. Is there any harbour in South Wales to which any of the very large steamers could come with security?—*A.* No; there is not a harbour in South Wales that a ship of 200 feet in length would get into safely.

Q. That is excepting Milford Haven?—*A.* Of course any fleet could get into Milford Haven, but the other ports are all tidal ports with the exception of Bute Dock—a vessel of great burthen could not get in safely.

Q. At Milford Haven they can be got in at all times of the tide?—*A.* Yes; a fleet can get in.

Q. Is it not the fact that the commercial steamers and the commercial ships are being made of much larger dimensions than

formerly?—*A.* Yes; I have two or three friends who told me that if they could send their ships to take their coal in screw steamers to South Wales, they would send them just coal enough to London, then take in their cargo—and on the coast of South Wales take in their coal and go on to China, Australia, and long ocean voyages; but they cannot do it now because there is *no harbour*.

Q. I understand you to say that the construction of docks where they are proposed to be made would, in the cases you mention, save the voyage?—*A.* It would not only save the voyage—but more than that: take the case of corn. The clipper ships now going out have all small auxiliary steam power in them, besides their sailing requisites; these vessels would go into any harbour on the coast of South Wales, if there were *a harbour* that could take them—they would take in probably 2000 tons of coal—that would be the very best freight they could take to Calcutta, Canton, or Australia—it would be the best cargo they could take, if it was only to take them there and back; coals fit for ocean steamers cannot be bought at any of those distant parts under £5 a ton.

Q. Let me distinctly understand you: at present there are no ports in South Wales which would admit vessels of this kind?—*A.* There are not.

Q. You cannot take in coal there?—*A.* No.

Q. How do they get their coal now?—*A.* The Liverpool steamers and all the American and New York steamers get their coal in this way. I am connected myself with a railway. It takes coal from the coal pit not more than 12 miles from Liverpool, which is of first-rate quality for all general purposes, but these ocean steamers; although they can put them on board at from 6s. to 7s. a ton, they send round to Cardiff and Newport for the coal which costs them 22s. and 23s. a ton before they are on board. The only coals now fit for ocean steamers are those of Glamorganshire and Carmarthenshire.

Q. Not the anthracite?—*A.* Not anthracite, it is semi-anthracite.

Q. Is it not the fact that the same kind of coal is sent for as well to London for steam vessels?—*A.* There is not a little vessel in this river but would give 35s. a ton to avoid the smoke and dirt of the ordinary Newcastle coal.

Q. Have you any doubt whatever that if proper docks were made at Milford Haven they would be of great public importance?—*A.* I have no doubt whatever in a national point of view; for the supply of the fleet there can be no better place than the coast of South Wales. In the ordinary contingency of supplying the fleet with coals, it would become one of the most important arms of defence for the country. It takes almost double the quantity

of Newcastle and Lancashire coal to produce the same amount of steam.

Opposite to the Weare Point, where the channel becomes narrower, there exists a natural dock, entered by a narrow neck of water, called Pennar Mouth, which seems specially intended for the purpose to which it is at length happily about to be put, Milford being far less well placed for such an object, and, owing to the nature of the marginal bank, is a less convenient place for the formation even of landing docks.

Pennar Bay is entered by a narrow mouth, through which the little tributary river from Pembroke flows. It is scarcely a furlong in width, immediately expanding on either side into a capacious creek. The entrance is two fathoms deep at the lowest water, and it is capable of being greatly deepened. It appears as if designed expressly for the construction of dry and floating docks of any requisite size. With reference to this gigantic basin, the docks now about to be constructed there, and the traffic in coal likely to be exported thence, we must again have recourse to Captain Laws' evidence.

Question. Is it not a fact that the south-west wind prevails a good deal on that coast?—*Answer.* It does throughout the island.

Q. Is that a wind that offers any obstacles to vessels coming to Cardiff?—*A.* The whole Bristol Channel is a lee shore with a south-west wind.

Q. Is that an obstacle that does not apply to Milford Haven?—*A.* No; it does not. I have come out of Milford Haven in a frigate when a heavy gale of wind has been blowing from the south-west, carrying away our fore-yard when we were about half channel over, and clawed off the shore notwithstanding.

Q. Is not a part of the steam fleet in the Mediterranean?—*A.* Yes.

Q. Is that supplied with the same kind of coal?—*A.* With Welsh coal.

Q. This would be the port from which the coal would come, if it could be brought?—*A.* I have no doubt that, with the aid of the railway, coals may be shipped at this dock to a greater extent than any in England, notwithstanding that we hear that on the Tees and the Tyne they are shipping ten million tons of coal in the year. I think some of the young men in the room will live to see as much shipped in that dock, if it is made, as ever was shipped at the Tees or the Tyne.

Nearly opposite to Pater, where the navy yard is situated, is a point called Neyland, where there are great natural capacities and sufficient depth of water along the shore for landing quays, and where lines of packet ships will doubtless shortly run. It will be the terminus of the South Wales Railway, until the other spur line is made from Carmarthen to Pennar Dock.

One word as to the topographical position of Milford Haven. It is more than a day's sail, even in ordinary winds, nearer to America and most of our colonies than Liverpool, with which it is impossible to avoid comparing it. Without exaggerating the difficulties of the navigation up St. George's Channel, and round Anglesey, and up the Mersey, it will not be denied that they are formidable, both as regards time, cost, and actual danger. There are, moreover, peculiarities in the bed and channel of the Mersey, which, under the influence of a certain concurrence of wind and tides, may at any time render the navigation of that river, for vessels of heavy draught, no longer possible. As regards internal transit, Milford is but about 15 miles further from London than Liverpool, and it is for all England incomparably the best starting point for the entire western hemisphere. In February last storms from the west caused several disastrous wrecks of vessels leaving and entering the Mersey; whilst not the slightest danger attended the entry into Milford Haven, or departure from it.

Such are among the chief claims and capacities of Milford Haven. There is not a little, paltry, muddy inlet on the shores of the three kingdoms, with any pretence to be called a port, on which more money and labour have not been expended than on this matchless haven, whose vast advantages have stared us in the face for centuries of neglect, until its very name has sounded strange in our ears, and its position and qualities are a profound secret to three-fourths of the population; whilst the Commissioners appointed in 1845, to report, at the public expense (and of course for national objects), on tidal harbours, do not once even mention Milford in their report! From its long and dead repose, the time is

come when Milford will pass into mercantile and naval life. Its quiescence is just over,—its activity about to begin. From what has been said, it is evident that Milford has been hitherto locked up from two causes,—want of docks, and want of inland transit. Both are about to be supplied. A company is already formed, and the Act obtained, for turning Pennar Bay into spacious and splendid docks. The South Wales Railway will, in a short time, carry a branch to Pembroke, and round the new dock. The dock will be actually completed (so great is the natural capacity of the place) for a sum little exceeding that which has been recently given for one neighbouring estate!

Let us now glance at the probable future which this prospect opens to South Wales and this district. The Atlantic navigation which will pour into Milford is scarcely a matter of doubt; and the first course it will probably take will be the creation of an entirely new traffic direct to London. The journey and voyage to the United States will be so much shortened that this is almost a certainty. I am inclined to think that the existing South Wales line could not, even if it were a direct line, accommodate this extra traffic, together with the increase inevitably arising in the intermediate traffic between adjacent towns on that line. A glance at the enormous increase in the recent traffic of that railway already arising, will not only corroborate this view, but will also help to illustrate the immense wealth and industrial capacities of the district which the South Wales Railway skirts on its southern border.

Comparing the second with the first half of the year 1852, the total receipts of this line increased from £45,653, to £65,290, the mileage in both periods being 99¼. In the first half of 1853, the receipts increased to £95,548, the mileage open being 131; and it is worthy of remark that of this amount the merchandise traffic alone increased from £15,544, to £26,941, in the last half year, owing, I believe, chiefly to the dispatch of coal to Basingstoke for the Southampton steamers.

I have said enough to show that, even if not a single bale of cotton for the manufacturing market ever finds its way through Milford Haven, there are the germs of a vast commerce and traffic flowing eastward from this noble harbour, and giving an equal outlet to the produce of our western counties, and the vast mineral wealth through which this traffic must necessarily pass.

Let me briefly call attention to the lines which new railways for effecting this communication would probably take, and, in pointing to these, I beg to be understood as regarding the matter purely with a view to broad and national interests. If Parliament had long ago legislated for railway lines on the same principle, and checked the atrocious absurdities which local interests have perpetrated, the country at large might have reaped double the present accommodation its railways afford, and at half their cost.

A new line from Milford to London, avoiding the sinuosities of the South Wales line, will probably form the northern border of the great mineral basin, of which the South Wales Railway forms the southern border, and keeping nearly to the line of the level coach road, through Carmarthen, Brecon, and Abergavenny, cross the Severn, either at Gloucester, or the Lock Crib, two miles below Newnham.

From the latter place it might join the Great Western at the Standish Junction, near Stonehouse, and so proceed, *viâ* Swindon, to London: the traffic thus feeding the Oxford, Basingstoke, Newbury, and South-Eastern lines on its way. Or, another and more independent line would be that of a new railway the whole way through Gloucester and Oxford, and thence direct through Wycombe to London. Along either line powerful local interests, as well as great national ones, would be served. A still more direct line (one nearly straight) might possibly be formed to Merthyr, across the Severn at the Aust Ferry (if Mr. Brunel has still the enterprize and pluck to undertake it), to a few miles below Swindon, and thence, using the Great Western, or making an independent line, *viâ* Farringdon. This would be the

shortest line, and would, save at the Aust Ferry, be attended by few formidable engineering difficulties.

Such considerations and future requirements may be well postponed until a nearer approach to the time when they shall arise and force themselves on public attention. Even when they do, the South Wales line, connecting as it does most important towns and debouchures of several prolific mineral valleys, has nothing to fear from a rival, and would benefit by such an ally. It could not possibly carry the whole traffic of the Atlantic to London through Milford.

One great object in bringing these various features of the industrial position of South Wales into notice, is to direct immediate attention to the certain revolution about to take place in the present topographical distribution of our maritime traffic.

So far from exhausting the materials of the topic, I have simply endeavoured to show where they lie, together with the great germs of our future commercial greatness.

The enormous mass of coal which every bale of cotton landed at Milford Haven must cross on the very outset of its long journey to the Lancashire factories, suggests the possibility that another fifty years may see a Pembrokeshire Manchester, as well as a successor to Liverpool, on this doubly gifted coast. The transition of a specific branch of industry is not a matter of very protracted or difficult accomplishment where several natural elements of its success exist in the new field. In this district four are combined:—

1. Accessibility for the raw material, &c., and the reshipment or transit of the manufactured article.

2. Abundance and cheapness of fuel for its manufacture.

3. Cheapness of labour.

4. An atmosphere peculiarly suited to this special manufacture prevails in this part of Pembrokeshire. It is well known that the highest numbers (that is, the finest qualities) of cotton yarn can only be spun in peculiar temperatures, and that many of the finer fabrics cannot be woven or even manipulated in cold and exposed places.

So mild is the climate of South Pembrokeshire that in some parts, as for instance in the enclosed grounds at Stackpole Court, there is almost a tropical vegetation, and plants thrive in the open air which would require the protection of a greenhouse in most other parts of England.

The following table gives the result of a careful analysis of the temperature of Milford Haven, kept by Sir Thomas Pasley, at the Dockyard, and which, lying exposed to the breezes from the Atlantic on the east, and the keen winds from the Presely mountains on the north, is by no means the warmest locality in the district:—

Mean of Seasons.

Years.	Winter.	Spring.	Summer.	Autumn.	Year mean of Seasons.	Year mean of Months.
1850	41·90	47·73	59·76	51·83	50·30	50·60
1851	43·76	46·50	59·23	49·60	49·77	49·60
1852	42·91	46·37	59·82	50·50	49·90	50·24
1853	41·62	45·90	58·49	49·77	48·82	47·60
Means	42·55	46·62	59·32	50·42	49·69	49·53

Mean of Maximum and Minimum, 1850–53.

Years.	Maximum.	Minimum.
1850	55·70	45·60
1851	55·90	43·30
1852	56·40	44·10
1853	53·22	41·62
Means	55·30	43·65

Difference between Mean Summer and Winter 16·77
Mean total rain of four years 32·761.

The merchant, manufacturer, navigator, and general capitalist, as well as all those who are interested in the future industrial destiny of the country, and its commercial progress, may perchance derive, from the foregoing facts, some slight notion of the degree in which South Wales is likely to minister to it.

TOPOGRAPHY, STATISTICS, &c.

NOTES ABOUT THE PARISH OF PENTREVOELAS AND ITS VICINITY.

(*Continued from p.* 72.)

The ancient Hall of Voelas formed, with the offices, three sides of a quadrangle. It was taken down about the year 1813, and many of the materials were used for building the present mansion. The vaulted cellars, and some heaps of chiselled freestone alone remain, of what is said to have been a fine specimen of our old family seats. A colony of herons has long been established in an adjacent wood.

The ancient name of the parish, namely, *Tir yr Abad* (abbot's land), was derived from the grant, before alluded to, by Llewelyn ap Iorweth to the Cistercian monks of Conway.[1]

[1] Thus *Tre'r Abad,* a township near Mostyn, once belonging to Basingwerk Abbey; *Hafod yr Abad,* in Yale, a pasturage of the Abbey of Valle Crucis. Perhaps *Bettws*—that *crux criticorum* of Welsh etymologists—may be a corruption of Abbatia or *Abbot-house.* So Hospitium makes Yspytty. These several derivations of the word Bettws have been, from time to time, suggested: *Bedw-faes,* Birch-plain; *Bedhouse; Baithouse,* as affording accommodation for man and beast; *Beatus; Beadhouse,* adopted by Mr. Pennant and Professor Rees. "My objection to Beadhouse is, that it is an English name; neither can I apprehend why a Chapel should be called a Beadhouse any more in Wales than elsewhere."—*Edward Llwyd.* That the termination *ws* means *house* is highly probable; thus, Arianws, Ioccws, Hendrefeinws, names of ancient residences.

It is said that the name was not applied to parish churches before the taxation of Pope Nicholas, about 1292, whence it has been supposed that Bettwses are identical with Crusadean *Preceptories.* But inasmuch as monastic institutions existed long before the formation of parishes, might not Bettwses, according to general acceptation, have been outposts, with oratories attached, maintained by the monasteries in unfrequented places? Llwyn y Bettws, on Llwydfawr mountain, and Bettws fawr, near Llanystymdwy, were both upon, or adjacent to,

The charter was dated at Aber Conway, the 7th January, 1198, and was witnessed by Iorwerth Gam, Gwin ap Ednewin Ydon, the prince's chaplain, and Madoc ap Cador. The estate now forming the parish of Pentrevoelas formed but a small portion of the immense tracts in Caernarvonshire and Anglesey which were conveyed by this charter, besides privileges and immunities of great value.[2]

The principal landmarks of the tract around Voelas set forth in the charter of Llewelyn are, in general, those of the manorial lordship at the present day, called the lordship of *Hiraithog*,[3] or *Tir yr Abad*. But the dis-

estates belonging to the Abbey of Conway. "O fryn i fettws" was a proverb implying that the Bettwses lay in sheltered spots near mountain thoroughfares.

[2] This was not the only monastery endowed by this prince. The Benedictine Priory of Priestholme, the house of Grey Friars at Llanfaes, both of which are in Anglesey, and the Cistercian Abbey of Cymmer, near Dolgellau, were founded by Llewelyn ap Iorwerth. He was, by his own request, buried at Conway Abbey, which was the mausoleum of several of the princes of North Wales, as well as a depository of national records. On the rebuilding of the town by Edward I., in the year 1283, the monks were translated to the Abbey of Maenan, near Llanrwst, where also Llewelyn's stone coffin was deposited. On the dissolution of monasteries, it was removed to Llanrwst church, where, together with a splendid roodloft from the abbey, it still remains.

In the taxation of Pope Nicholas, A.D. 1292, among the estates of the abbot of Conway are mentioned "Grangiam de Karennock, Voylas Kenekea," Cerniogau, Voelas, Llyn Cymmer.—(*Willis' Survey.*) At the dissolution, the revenues of the abbey were, according to Speed, £179. 10s. 10d.; according to Dugdale, £162. 15s. 0d.

[3] *Hiraithog*—long, furzy; *aith, eithyn*, gorse, furze. So Crugaith —furze-covered mount—a town and castle in Caernarvonshire. Not, I apprehend, *Crugaeth*, mount of agony; nor *Cricerth*, cry of imminent danger; nor the fancied station of *Agricola*. Tommen eithin, in Tywyn Meirionydd, is synonymous with Crugaith.

The Hiraithog range extends from Derwen to Eglwysfach, from Pentrevoelas to Nantglyn. "It forms one of the most extensive and dreary wastes in the Principality, being from 25 to 30 miles in length, and of various breadths, from 5 to 9 miles. It chiefly consists of shale, besides grey mountain rock, or semi-indurated whin, and flags for flooring. On the western side this argillaceous range is intersected by narrow veins of grey limestone. The hollows and flats abound with good depths of excellent peat for fuel."—*Lewis' Topographical Dictionary.*

positions made of the property at different periods have produced variations of boundary; for instance, the boundary line now comprehends Llyn Alwen, with land beyond the lake, instead of intersecting it, as originally defined. The limits of the parish on the south, east, and north, appear conterminous, or nearly so, with those of the manor. But between the boundary of the parish on the west, and that of the manor on the same side, a township, belonging to Llanrwst, called Ty brith uchaf, intervenes. The parishes contiguous to Pentrevoelas are, on the west and north-west, Llanrwst; north, Gwytherin and Llanfairtalhaiarn; north-east, Llansannan; east, Henllan, Nantglyn, and Cerrigydrudion; south, Cerrigydrudion, Yspytty.

The following extract is from a copy of the charter in the appendix to Williams' *History of Conway*:—

"The original charter granted to the Abbey of Aber Conway, by Llewelyn ap Iorwerth, prince of North Wales.[4] Dated 1198. From Dugdale's *Monasticon*.

"'Concessi insuper et confirmavi eisdem monachis *Voelas-Keirnauc* et *Llanfair-Ryt-Castell* per hos videlicet terminos: Ascendendo per fluvium *Gwrysgauc* usque ad latum vadum in

[4] Called, by way of distinction, Llewelyn the Great. There were three princes of that name. 1. Llewelyn ap Seisyllt, reigned from 1015 to 1021; 2. Llewelyn ap Iorwerth, reigned from 1194 to 1240; 3. Llewelyn ap Gruffydd, the last independent prince of Wales, and grandson of Llewelyn ap Iorwerth, reigned from 1246 to 1282. The above date of Llewelyn ap Iorwerth's accession to the sovereignty, though adopted by historians, does not correspond with that given in the date of the charter, "anno ab Incarnatione Domini millesimo centesimo nonagesimo octavo *et principatus mei anno decimo;*" for the latter would fix his accession in the year 1188. This date might refer to the commencement of his struggle for the sovereignty with his usurping uncle, the other to its successful close. And yet he designates himself in the charter, "*totius Norwalliæ* Princeps."

It is a singular fact that the date almost invariably assigned to the endowment of Conway Abbey, is 1185, long before Llewelyn's ascending the throne of Gwynedd, a discrepancy that it would be desirable to see explained. It could scarcely be supposed that his private estates could afford such extensive alienations. D. Peters says it was after mounting the throne that Llewelyn built and endowed Conway Abbey, and assigns 1195 as the date.—*Hanes Crefydd yn Nghymru*, p. 314.

Blaengwrysgauc. Hinc per alveum usque *Maen es Artyr.* Hinc usque *Cerrigyllwynogod.* Hinc usque *Carnedrun.* Hinc usque ad fontem subtus *Moelseissauc.* Hinc usque ad summitatem *Moel seissauc.* Hinc usque ad *Blaengwen eneas.* Hinc descendendo per alveum usque *Henryt Beli.* Hinc per fluvium *Kaletwyn* usque blaen Kaletwyn subtus *Gorsgaranen.* Hinc directe ducta linea usque *Esgynvaen Gwgan.* Hinc usque *Llyn Alwen.* Hinc per medium Llyn Alwen et per medium fluvii Alwen usque *Rytgwynn.* Hinc per *Nantheilynsetts* usque ad quandam valliculam divertentem ad sinistram, et per illam valliculam ascendendo usque ad caput cujusdam alvei profundi subtus *Brondengynllwyn.* Hinc reliquendo Brondengynllwyn ad dexteram intra terminos, monachorum per vallum usque *Blaenllaethawg.* Hinc per medium Llaethawg usque ad fluvium *Nuc.* Hinc per medium Nuc uspue ad fluvium Conwy, et per medium aquæ Conwy usque ad *Abergwrysgauc.*'"

OBSERVATIONS.

"Voelas-Keirnauc et Llanfair-Ryt-Castell." These names have since designated three distinct estates. "Keirnauc," Ceirniog, *pl.* Ceirniogau. *Llanfair-Ryt-Castell.* Rhydlanfair is the present name of an ancient house and estate adjacent to the brook "Gwrysgauc." There are no traces of the history or site of "Llanfair" (St. Mary's Chapel or Oratory), nor of the Castle near a Ford, "Rhyd y Castell." But the farm called Cefn Castell (Castle-ridge) is not far off, and close by is a field called Gwerglodd Dol y Castell (Castle-dale meadow).

The "Gwrysgauc," or Gwrysgawg, (abounding in brushwood,) from the junction of which with the Conway the definition of the boundary commences, is now known as Nant Carreg y frân. In *Maen es Artyr* the orthography is evidently at fault. This well known stone has its name corrupted into Maen sertan, *certain*-stone, or, as some say with more plausibility, Maen Siarter, *Charter*-stone.

"*Carnedrun*" means Garneddwen (white stone-heap). This was one of those conspicuous piles of stones thrown over graves, once so common in Wales. About the year 1803 the stones were used for a mountain wall under an Enclosure Act, which has been the fate of the greatest

portion of our primitive monuments. A number of cells or cistvaens, containing bones, were exposed. The only other relic was a piece of round dark-coloured glass, about seven inches diameter, and two and a half inches thick. Not far to the west lies the fragment of a fine Maen-hir, with appearances of a former structure around it, which was swept away at the same time, and for the same purpose, as the carnedd above mentioned. The name of this stone is Maen pebyll (stone of tabernacles or tents), obviously in commemoration of some assemblage, whether peaceful or warlike. It appears certain that the Roman road to Conovium, which exists between Pentrevoelas and Caer Dunawd in Llanfihangel, under the name Llwybr Elen, and which has recently been traced about Ruthin, passed this way.

Two miles south-west of this spot is the Capel Garmon cromlech, of which a description, as it appeared a twelvemonth ago, is given in the *Cambrian Journal*, No. I. p. 73. The carnedd enclosing it was carefully opened, November 9, 1853, and a most interesting and perfect specimen of our ancient sepulchres was brought to light.

The structure within resembles a T, consisting of three chambers in a line east and west, perpendicular to which is a long entrance-passage opening upon the central chamber. This chamber is oblong, and subdivided by two upright flagstones into three compartments. At each end it opens into two other chambers, one of which is circular, and the other,—which has its cromlech-roof still entire,—appears to have been circular before some of its stones were displaced to form a stable, for which a new entrance was excavated through the west side of the carnedd. The cells were accommodated to the natural inclination of the ground, increasing in height according to the distance from the entrance, which was upon the upper side of the slope. The entrance consists of two upright stones, two feet high, and the same distance apart. After entering there is a descent of about a foot, by three steps, and then the passage expands in breadth considerably about the middle, and contracts

again to two feet on entering the middle chamber. It gradually increases in height, until, at its inner end, it is four feet six inches high. This passage, as well as the cells, was no doubt covered. The interstices between the upright stones were filled up with remarkably neat stone-work, in courses of uniformly thin stone. If the covers of the passage rested upon the present uprights, as appears to have been the case, the entrance was only two feet square and just large enough to admit a man on hands and knees. This sepulchre probably contained several bodies. Some of the neighbours say that, within living memory, the cromlech was covered over with carnedd stones; but when, and by whom, the cells were violated, and their cover-stones broken, cannot be ascertained.

A relic, described as a *cadwyn*, chain, was discovered near this spot some years back. I imagine it to be a *torch*, torques, or some such antique ornament of value, perhaps a relic of the engagement in which the warrior-bard Gwalchmai took part at this place. For that his "Gwaith Maesygarnedd" has reference to the farm so called, contiguous to this monument, appears highly probable from its proximity to "Craig-Gwydir," where occurred another action, or *gwaith*, in which he was engaged. But this carnedd could not have been raised to entomb any of the warriors slain in that action, for Gwalchmai lived in the twelfth century, and burials in cistfeini and carneddau ceased after the introduction of Christianity.[5]

"*Usque ad fontem*," &c. This is still known as Ffynon lâs Moel Seisiog. "*Usque Henryt Beli.*" It may mean

[5] At the Meeting of the Cambrian Archæological Association at Ruthin, in September, 1854, Mr. Freeman described the opening of a tumulus on the Cotswold Hills, above the valley of the Severn, which enclosed a sepulchre exactly resembling the above:—A long gallery with two chambers at each side, essentially cromlechs—the walls of large stones and the interstices filled up with small ones—the entrance by a low aperture, leading to a low chamber branching off to the others. Thirteen skeletons were found, one in a sitting posture at the entrance.

the Ford of Devastation. Beli was the name of several British Princes. This well-known ford probably took its name from Beli ap Benlli Gawr, a prince of Iâl, in Denbighshire, of great renown, in the sixth century. Of the violation of this warrior's tomb by a farmer of Yale, as well as of similar desecrations elsewhere, Carnhuanawc speaks in indignant terms.

"*Kaletwyn*," &c. Caledwyn, Corsgraianog, and Esgynfaen Gwgan are familiar names. The first is spelt Caledfryn in the Ordnance maps, an instance out of several where the vulgar and correct pronounciation has been pedantically and ignorantly distorted, and irreparable mistakes produced. "*Esgynfaen Gwgan.*" Esgynfaen, a stone of mounting, a horseblock. Gwgan was Bishop of Llandaff, A.D. 982. There were several historical characters of that name. There is Castell Gwgan in Eifionydd. "*Per medium fluvii Alwen*," &c.—"*Usque Blaen Llaethawg*," or head of the Llaethawg. This brook joins the river Nug below Cerniogau turnpike, which river, passing Pentrevoelas, and joining the Conway, completes the circuit.

Another estate was granted by the same charter lying about Llyn Cymmer in Cerrigydrudion, the western limits of which would approach the eastern boundaries above described. This estate lay higher up the hills than the Voelas district, whence the latter was, in ancient documents, called Tir yr Abad isa, or Lower Abbot-land.

On the Alwen, a few miles below the manor boundary, in the parish of Llanfihangel Glyn Myfyr,[6] is the large stronghold, called *Caer Dunawd*, Dunawd's fortress—in Llewelyn's charter, *Din Dunaut*.[7] Some have supposed

[6] St. Michael's Church, in the Glen of Meditation, a name well becoming the seclusion of the spot. Here, in 1741, was born Owen Jones, the furrier, of Thames Street, to whom we are indebted for the "Myfyrian Archaiology." It was so named from his bardic appellation, "Myfyr," derived from his native place. His son, Owen Jones, is the well-known artist and illustrator of the Alhambra.

[7] "Caer Ddynod, close by the river Alwen, is rather of an oval form than circular. The dyke or rampire consists of a vast quantity of stones, at present rudely heaped together. On the river side it is

this to be the scene of the sanguinary and decisive action between Caradog and Ostorius, the Roman general, A. D. 51, when Caradog's family were taken prisoners; himself soon after being betrayed into the enemy's hands. Others, with more probability, insist that Caer Caradog, on the borders of Shropshire, was the battle-field, still recorded in the name of the place. Other spots have their several advocates.

Dunawd, the Abbot of Bangor Is-coed, celebrated as the leader of the controversy with Augustine the monk, lived 550 years later. As he had distinguished himself as a warrior before he had embraced a monastic life, it is not improbable that this fortification was of his construction.—(Rees' *Welsh Saints*, p. 206.)

A blank must be left in the history of Tir yr Abad, from the grant by Llewelyn to Conway Abbey, down to the dissolution of monasteries. From the latter period, it may be presumed, the history of the manorial estate and that of the tithes would be separately traced; one to the possession of the family of Voelas, the other, (reserving a deduction of £5. a year,) in connexion with the tithes of Llan Nefydd, to support a prebend of that name in the Cathedral of St. Asaph. The tithes have for many years been let by ecclesiastical lease. They were commuted in 1845 at the sum of £228.

The celebrated Rhys ap Meredydd, of Plas Iolyn, who was owner of large estates hereabouts, had four sons, of whom Maurice ap Rhys is described as steward of the abbots of Conway, at the commencement of the sixteenth century. He probably farmed or held the estates of the abbey in this neighbourhood under lease. It appears that his son, Cadwalader ap Maurice, resided at Voelas,

about 300 feet high, but not half that height elsewhere. On the other side the river we have a steep hill, on which lies Caer Forwyn (maiden fort), a large circular entrenchment. This Caer Ddynod (as Mr. Lloyd supposes) was in all likelihood a British camp, seeing it agrees exactly with Tacitus' description of the camp of Caractacus, when he engaged Ostorius Scapula somewhere in this country of the Ordovices."—*Annotator to Camden.*

and his son, Robert Gethin ap Maurice, at Cerniogau, and that they obtained grants or confirmations of these several estates from Henry VIII., in 1546, since which they remained in separate families, until their recent reunion by purchase. It would appear that there was a further confirmation or distribution in the time of Elizabeth, for Robert Wynne, son of Cadwalader of Voelas, A.D. 1553–1591, is called Steward of the Queen of the lands and tenements of the late monastery of Conway.[8]

That other portions of these monastic estates changed masters in the same way appears from Rowland's *Mona Antiqua*, where he says of Celleiniog, which was granted to the monks of Conway by the same charter:—

"The monastery being dissolved about the year 1541, this township with several others of the like description fell into the King's hands; and its tenants, who were formerly tied to the conventual establishment in consideration of Leases or Feefarm rents, by royal permission became forthwith, on payment of a sum of money, purchasers of those lands."

The sum of £5. above mentioned was reserved out of the tithes of Tir yr Abad, for the spiritual instruction of the inhabitants. There is a small chapel built for their accommodation on the south side of Yspytty Church, still called Voelas Chapel, and which existed probably long before the dissolution of Conway Abbey. In the terrier of Yspytty there is, or was, mention made of £5. issuing out of the tithes of Tir yr Abad for the incumbent of Yspytty. For the greater convenience of the township, and probably at a later date, another small chapel, likewise called Capel y Voelas, was built close by Pentrevoelas bridge, but still within the boundary of Yspytty, where, it may be supposed, religious service was performed by the minister of that parish. But if such was the case, it had long ago ceased, and the inhabitants had recourse to the services

[8] See *Archæologia Cambrensis*, January, 1852, p. 69, stating that the pedigree of the Wynnes of Voelas is very imperfect in Lewis Dwnn and Burke, and supplying a more complete one from the case "Wynne *v.* Blair," Cheshire Assizes, August 19, 1835.

of a *Lay Reader* from among themselves, by whom the Liturgy, followed by a Homily, was read on Sundays, and who received the above mentioned £5. for his services. There is not a vestige of this chapel remaining; but an old yew tree marks the site in front of Pentrevoelas village. An aged woman named Lowry Roberts, who died in 1847, was the last survivor of the congregation. She used to relate her youthful, and somewhat amusing, recollections of the crowded little chapel, with its clay floor, covered with rushes. Sion Davydd, better known as Sion Davydd *Berson*, an intelligent maker of wooden clogs, was the officiating minister. He died in January, 1769, aged ninety-four. The following verses, on his tombstone in Yspytty churchyard, show the estimation in which this poor and good man was held:—

Galar—i'r ddaear oer ddu—aeth Athraw
Fu'n meithrin beirdd Cymru;
Llafurus bu'n llefaru,
Diddan fodd, y dydd a fu.

Terfynodd, hunodd ryw hyd—Sion Davydd
'Madawai o hir fywyd;
Ond cofiwn etto cyfyd
O'r ddaear bwys ddiwedd byd.[9]

[9] In a manuscript of David Jones, of Trefriw, who is noticed in Williams' *Eminent Welshmen*, are several pieces of rhyme having reference to Sion Davydd. One poem requests of the village smith a pothook and chain for suspending his cauldron over the fire, inasmuch as he could not afford a new one, and was only possessed of an old bill-hook and a few old horseshoes wherewith to make one. Another, by the same bard, on behalf of Sion Davydd, begs a Dictionary of the date 1688. He appears to have possessed acquirements in advance of his age, and to have been generally beloved. But "the seams of his pockets were always empty."

"Gwag yn wastad
Ydyw cydiad ei boccedau."

He was an inveterate reader—

"Pob cerdd neu gywydd rhaid eu cuddio,
Hyn sy sicr—oni ddelir un o'i ddwylo."

He is described as a man of excellent moral character, and, though devoted to his books, diligent in his calling as a farm labourer.

To him was Twm of Nant, the Cambrian Aristophanes, indebted for his learning to write, and for the loan of books:—"I became

Thus was pastoral superintendence provided for the sum which had been considered sufficient for that purpose upon the alienation of the tithes. Secular instruction, to the amount of reading and writing, was supplied by the private adventure of some intelligent parishioner in his or her own house.

In 1766, Watkin Wynne, Esq., of Voelas, built the present church, to which his eldest daughter Miss Jane Wynne, (afterwards the Honourable Mrs. Finch), in 1774, added the transept with the family burial vaults beneath. The same gentleman, with the aid of a grant from Queen Anne's Bounty, provided an endowment for a duly ordained pastor, the nomination to be vested in him and his heirs.

John Griffith, Esq., of Cefnamwlch in Lleyn, a relative of the family of Voelas, in the year 1794, left by his will £100 a year, in augmentation of the curate's income, but the gift was for certain reasons void in law. That sum was, notwithstanding the informality, for several years regularly paid, but at any time liable to be withdrawn.

In 1844, C. W. G. Wynne, Esq., the present proprietor of Voelas, with the purpose of for ever securing the augmentation contemplated by his generous kinsman, conveyed to the use of the benefice, land of the yearly value of £97, together with ground for a parsonage. To meet this gift, estimated at £3195, the Ecclesiastical Commissioners added two-thirds thereof, amounting to

acquainted with another of the same propensity for collecting old books, viz., an old man at Pentre'r foelas, who read in the chapel on Sundays, and made clogs at other times."—*Autobiography.*

Such was the last lay-pastor of the straw-thatched Voelas Chapel. It is probable that clog-making was the occupation of his old age, and that he had not entered upon his pastoral duty when the above-mentioned verses were written, otherwise there would have been some allusion to it. This was a function little known in those days; perhaps this instance is a solitary one, as regards this part of the country. Is it too late to wish that the aid of lay-readers had been more generally and systematically employed in the out-lying townships and wide-spread parishes of the Principality?

£2130, for building a parsonage and increasing the income.

The inhabitants were baptized and buried principally at Yspytty. Residents about to marry had their banns published eighteen miles off at Llan Nefydd,[1] of which parish Tir yr Abad was a township. To obviate this inconvenience an Act was passed in the forty-fourth year of George III., enacting that from and after the 25th March, 1805, the officiating minister of Voelas Chapel should be enabled to publish banns and solemnize marriages in the said chapel.

The first parish clerk was John Thomas, shopkeeper, a person of no common intelligence, and standing above mediocrity in the rank of poets. His skill and enterprise found, even on so unpromising a field as Hiraithog mountain, a mode of benefiting his poor neighbours, and at the same time of enriching himself.[2] He employed a large number of people to collect the stone-rag (*Lichen tartareus*, Welsh, Cen cerrig) for dyeing purposes, and to burn fern for the production of potash. He died September 12, 1818, aged seventy-six. His poetical works were published in 1847, under the name of "Eos Gwynedd."

In the transept of the church is a handsome monument by Westmacott, in memory of John Griffith, Esq., before mentioned. The inscription is as follows:—

"Here lies the body of John Griffith, Esquire, of Cefnamwlch, in the County of Caernarvon, of a most ancient and honourable family, possessors of Lleyn during several centuries. He was

[1] Three saints of that name are mentioned by Professor Rees. He ascribes the foundation of this church to Nefydd, wife of Tudwal Befyr, A.D. 450. This is frequently wrongly spelt Llanufydd. Ufudd means obedient, wherefore Leland calls Llanufydd "fanum obedientiæ."

[2] To him Twm o'r Nant thus refers in one of his Interludes:—

"Ond mae rhai siopwyr yn byw'n siapus,
Dyna Sion Bentrefoelas wrth fod yn ofalus;
Ac ambell rai eraill mewn tref a llan
'N gwneud eiddo yn anrhydeddus."—*Pleser a Gofid.*

paternally descended from Traharn Goch of Lleyn,[3] a lineal descendant of Rees ap Tudor King of South Wales, and maternally from Rees ap Meredydd,[4] who was a progenitor of the Wynnes of Voelas, and lineally descended from Marchweithian, one of the 15 tribes of North Wales. He exchanged this mortal life for a better on the 4th of December, 1794, aged 52 years."

The house of Voelas appears to have supplied the county of Denbigh with several sheriffs during its successive generations. In 1548, Cadwalader Maurice, of Voelas, Esq., was sheriff. In 1549, Robert Wynne ap Cadwalader, Esq. In 1574, the same. In 1605, Cadwalader Wynne, Esq. In 1631, Robert Wynne, Esq. In 1664, the same. In 1755, Watkin Wynne, of Voelas, Esq. In 1815, Charles Wynne Griffith Wynne, Esq.

(To be continued.)

[3] Traharn or Trahaiarn Goch, lord of Cwmwd Maen, Lleyn, *temp.* Edward III. bore "Azure a chevron between three dolphins hariant argent," which arms are upon the above monument quartered with those of Marchweithian. He was called Trahaiarn Goch of Lleyn, as distinguished from Trahaiarn Goch of Emlyn, another head of the fifteen common tribes in Gwynedd. Rhys ap Tewdwr was one of the five royal tribes.

Marchweithian, lord of Isaled, in the reign of Henry II. bore "gules, lion rampant, argent armed and langued, azure." He lived about the year 720. His court is said to have been at Llys Llyweni. His possessions comprised the estates of Carwed fynydd, Din Cadvoel, Prees (Tre Brys ?) Beryn (Berain ?) Llyweni, Gwytherin, and many other townships in the hundred of Isaled, as appears by an extent of the lordship of Denbigh, made in the eighth year of Edward III., at which time Cynwrig fychan, ninth in descent from Marchweithian lived.—*Davies' Display of Heraldry.*

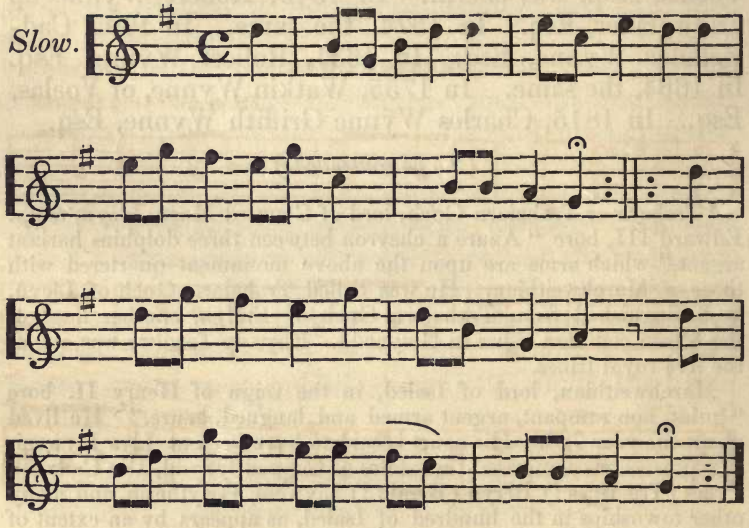
[4] Known as Rhys fawr ap Meredydd of Hiraithog. He lived at Plas Iolyn, now a farm-house near Pentrevoelas, and distinguished himself at Bosworth, A.D., 1485. From him were descended the families of Voelas, Rhiwlas, Pantglas, Gilar, and several others.

MUSIC.

ANCIENT WELSH MUSIC.

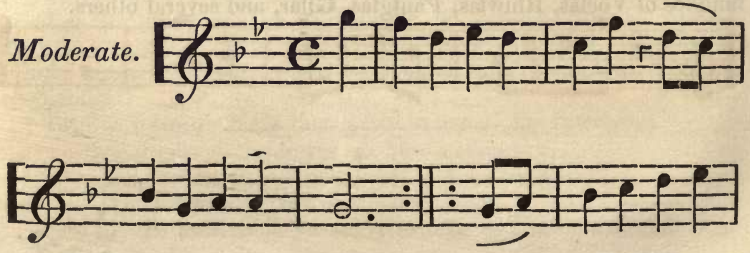
VII. BETTI BROWN.

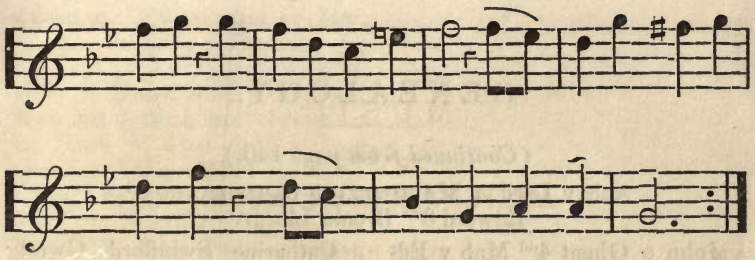
Tegengl.



VIII. BRYNIAU 'R IWERDDON.

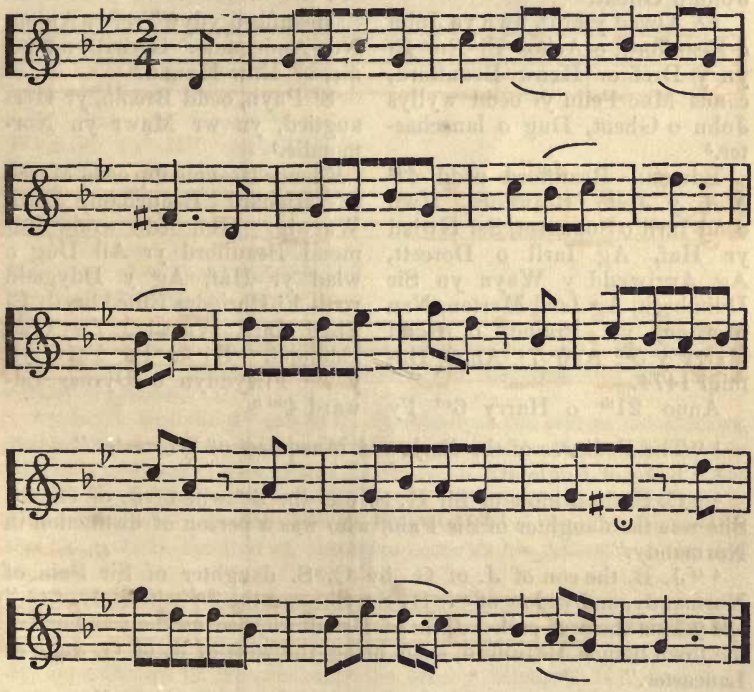
Gwynedd.





IX. MENTRA GWEN.

Fel yi cenir yn y Gogledd.



GENEALOGY.

(*Continued from page* 140.)

Achav Ieirll A MARQWEZIOD CAERFRANGON.[1]
Edward 3dd Brenin Lloegr.[2]

John o Ghent 4dd Mab y Edward y 3dd

John Beaufford; Mab John o Ghent o Gatharine Swinfford, Merch Sr Payn o Normandi, A Gwraig weddw, Sr Hugh Swinfford. Hon oedd y 3dd wraig I John o Ghent.[4]

Fo Alwad y Mab hwn yn John o Beaufford, o Achos Ei Eni Ef yn y Dref or Henw Beaufford, canus Mae Fellu yr oedd wyllys John o Ghent, Dug o lanechaster.[5]

Edmond Beaufford oedd 4dd Mab y John Beaufford, Hwn oedd Iarll o Somerset, Sef Gwlad yr Haf, Ag Iarll o Dorcett, Ag Arglwydd y Wayn yn Sir Ddimbech, Ag Iarll Merton, Neu Meriton, yn Frainc, o Rodd Harry y 5ed Anô 7° Anno Domini 1474.

Anno 21th o Harry 6ed Fy

Catharine Swinfford Gwraig weddw Sr Hugh Swinfford, oedd y Drydydd wraig Ei John o Ghendt, Merch oedd Hi S Payn. Gwr Vchel Ei Radd yn Normandie.[3]

Beaufford, ydyw Tref yn Anjou, Neu Andegauia. Gwlad yn Franic, or Enw Hynnu.[6]

Sr Payn, oedd Brenin, yr Heraugtied, yn wr Mawr yn Normandie.[7]

Elianor Beauchamp oedd Merch Sr Richard Beauchamp Iarll Warwig. Hon oedd wraig Edmond Beaufford yr Ail Dûg o wlad yr Hâf, Ag y Ddygodd wrth Ei Phriodas Etifeddiaeth Ei Thad Iarll Warwig, Yw Gwr Edmond. Hi a Fu Farw yn y 7ed Flwyddyn o Dyrnas Edward 4dd [8]

[1] "The Pedigree of the Earls and Marquises of Worcester."

[2] "King of England."

[3] "C. S. the widow of Sir H. S. was the 3rd wife of J. of Ghent. She was the daughter of Sir Pain, who was a person of distinction in Normandy."

[4] "J. B. the son of J. of G. by C. S. daughter of Sir Pain of Normandy, and widow of Sir H. S. She was the 3rd wife of J. of G."

[5] "This son was called John of Beaufford, because he was born in the town named Beaufford, such being the wish of J. of G. duke of Lancaster."

[6] "B. is a town in Anjou or Andegavia: a country in France of that name."

[7] "Sir P. was the king of the H. and was a great man in Normandy."

[8] "E. B. was the daughter of Sir R. B. earl of Warwick. She

wnaed yn Ddûg o wlad yr Hâf, Ag yn Farquez o Dorcett; Ag Ef oedd yr Ail Dug, o wlad yr Hâf, or Beauffords, y Trydydd Mab John Beaufford Gyntaf or vn Henw ai Dad oedd y Dug cyntaf o wlad yr Hâf.[9]

Gwy-Byddwch yn yspus, Mai Margaret Beaufford, Merch John Beaufford, Dug Gwlad yr Hâf, oedd yn Briod Ag Edmond ap Owain Tydyr, Iarll Richmond. A Brawd un Fam, Ar Brenin Harry 6ed. o Honi Hi y Ganed Hary ap Edmond ap Owain Tydyr. Hwn A laddodd Ei Elyn, Richard y Trydydd; Ag A wiscodd Goron lloegr, Ag Mae Hi yn Ei Heppil Ef, Had yr Awr Hoñ. Yn yr Harry y 7ed y cyflawnwyd Holl Droganey Cymreig, Am yr Eryr Mawr o Wynedd (o Hil cadwaladr y Dywaethaf Brenin Ar yr holl ynys, or Britaniad) I Dyrnasu ym Mhrudain Fawr.[1]

Yn Edmond Beaufford Er oedd Harry y chweched yn Rhoi I Goel Ai Holl Hyder, yn y Rhy-

was the wife of E. B. second duke of Sommerset: and by her marriage brought to her husband Edmund, the inheritance of her father, earl of Warwick."

[9] "E. B. was the 4th son of J. B. who was the earl of Sommerset, earl of Dorset, lord of Chirk in Denbighshire, and earl Merton or Meriton in France—the gift of Henry 5th Anno 7° A.D. 1474. Anno 21 of H. 6th he was made Duke of Sommerset, and Marquis of Dorset; and he was the second Duke of S. of the Beuffords—the third son, J. B. the first of the same name as his father, was the first duke of S."

[1] "Know for certain that it was M. B. daughter of J. B. duke of Sommerset, that was the wife of E. ap O. T. earl of Richmond, and brother of King Henry 6th by the same mother. Of her was born H. ap Edm. ap O. T. who slew his enemy Richard III. and wore the crown of England, which remains in his seed and progeny to the present day. It was in H. VII. that all the Welsh vaticinations were fulfilled concerning the great eagle of Gwynedd (out of the lineage of C. the last supreme king of the Britons) that was to reign in Great Britain."

fel y Ddau lwyth York, A lancaster, canus I Fod Ef Gynt Rheolwr ar Frainc A Normandi, Ag yn Ddewr yn Ei gormeilio Nhwy, y Francod, Mewn Battel-oedd yn Fynych. Ond yn y Diwedd, yn y Flwyddyn 1454 Fo laddwyd yn y Maes Mawr o S[t] Abans, yn Ei wlad Ef, Ei Hunan. Ag y Claddwyd, yn y Fanachlog Honno, Mewn Braint.[2]

Harry Beaufford Iarll Dorcett Ar 3[dd] Dug o Wlad yr Hâf, oedd Fab Edmond Beaufford, Hwn a drodd oddiwrth, Harry 6[ed] Frenin Att Edward y Pedwerudd. Ag A Ddyrbyniwyd yn Groesafus Iawn. Ond Gwedi Hynna, Pan Ddoeth Harry y 6[ed] A llû o Scottiaid gidag Ef, y Ddyram, ynte a Ddoeth I Euisham, Ei Daro yn Ei Blaid Ef. Ag y Gafodd Ei orchffugy, gan Sion Marquez Montague, Ag a Ddaliwyd, Ag, a Dorrwyd Ei Benn Ef. Ir Hwñ y Bu Fab o Joan Hil Ai Enw Ef oedd.[4]

Charles, Ef A drodd ei Henw, or Henw Beaufford Ir Henw Johan Hil, oedd Ferch lân Añianol, Ag yn Annwyl Gan Harry Beaufford, y Trydydd Dug o Wlad yr Haf, Rhai A Ddwaid, Ei Bod Hi yn Briod A Harry. Ond cyffelib Iawn Nad oedd Hi, o Achos, y Barr Ag oedd Ei Heppil Hi yn Ei Ddwyn yn Ei Harfay, sydd Arwydd, Plant, o ordderch. O Hoñ y Ganwyd Charles Soñersett, Ei Harry Beaufford. Newydiad yr Henw, sydd Arwydd Arall had oedd Charles Fab o Briod.[3]

Elisabeth Merch William (Medd Erill Harry) Iarll Huntington

[2] "H. VI. placed his whole trust and confidence in E. B. in the war between York and Lancaster, because he had been formerly governor of France and Normandy, and had bravely conquered the French in many battles. At length in the year 1454 he was slain on the great plain of St. Albans, in his own country, and was buried with honour in that monastery."

[3] "J. H. was a beautiful woman, and beloved by H. B. the 3[rd] duke of Sommerset. Some say that she was married to H. but very probably such was not the case, as may be inferred from the bar that her descendants bore in their arms, which is the badge of natural children. Of her was born Ch. S. to H. B. The change of name is another sign that Ch. was not born in wedlock."

[4] "H. B. earl of Dorset, and 3[rd] duke of Sommerset was the son of Edm. B. He turned from king H. VI. to Edw. IV. and was received by him very graciously. But when H. VI. came with a troop of Scotch to Durham, he came to Evisham to strike up for him, but was conquered by John, Marquis of Montague, and was captured and beheaded. He had a son by Joan Hil, whose name was"

Somersett Ag Fellu Ei Gelwir Ei Hepil Ef, y Dydd Heuddiw, Sef Somersetts. Eiddo Fe y bu Fab Ag Alwyr Harri, Ag un oi Ferched Ef oedd [5]

Elisabeth, A Fu yn Briod A Syr John Sauage o Rorke Sauage, yn Swydd Gaer lleon. A Hepil Honno, o Sr John Sauage ydiw Iarll Riuers, yn yr Awr Honn.[6]

Merch yr Arglwyddes Elysabeth Somẽrset, A Sr John Sauage, oedd Margarett Sauage, A Fu yn Briodawl a Syr Richard Bulckley, o Beau Mares, yn Sir Fôn; or Margaret Hon, y Doeth Arglwydd Bulkey, Vicccount cassal. Hefud Merch Margerett, oedd Jane Bulkley, a Fu wraig Robert Pue, o'r Penrhyn, yn y creuddyn, or Hwñ, Ei Doeth yn Bardd Ni Gwilym Pue.[9]

Fo wnaed Charles Somẽrset yn Farchog, or Gardas Glâs, Yn Amser Harry y 7d Ag ir Hwñ, yr Roedd Ef yn Arglwydd chamberlayne. Ag Fellu y Bu Ef, Ei oedd yn Briodawl a charles Iarll caerfrangon.[7]

Yr Iarll Hwñ o Huntington oedd Fab Ei William Iarll Penfro, yr Hwn William oedd Ail Mab Sr William Thomas, Y Marchog Glas o Wendt, oi wraig Ef Gwladus De Gaṁ, Merch Syr Dafydd llewelyn Gaṁ. A Gwraig weddw Sr Roger Vaughan o Brdwardine A Mochas, or Gwladus Hon, y Doeth y Vaughans o Brdwardine A Mochas, Hergwest A thref y Twr.[8]

Gwladus Hefud y Fu Fam yr Holl Herberdiaid yng Ghyṁry, Gan Ei Bod Hi yn wraig Ei Syr William Thomas, Alias Herbert, y Marchog Glas o Wendt. Yr Hwn oedd ymladdwr Pybyr ym mlaid Edward 4dd Brenin lloegr; yn yr Rhyffel, Ar ymryson, Rhwng York A lanaster.[1]

Syr William Thomas, A wnaeth Adeiladu castell Rhaglan, casgwent, a Gower, A llawer Iawn o Arglwyddiaythay oedd Ef yn

[5] "Charles. He changed his name from B. to S. and thus all his descendants at the present day are called Sommersetts. He had a son named H. and one of his daughters was"

[6] "Elizabeth, who was married to Sir J. S. of R. S. in Cheshire; and her descendant by Sir J. S. is earl Rivers at present."

[7] "Elizabeth, daughter of William (H. according to others) earl of Huntington, was married to Ch. earl of Worcester."

[8] "This earl of H. was the son of W. earl of Pembroke, which W. was the second son of Sir W. Th. the blue knight of Gwent, by his wife Gwladus de Gaṁ, daughter of Sir D. Ll. G. and widow of Sir R. V. of Bredwardine and Mochas. Of this Gwladus came the Vaughans of B. and M. H. and Tref y Twr."

[9] "The daughter of Lady E. S. and Sir J. S. was M. S. who was married to Sir R. B. of Beaumaris in Anglesey. From this Margaret was descended Lord B. Vicecount Cashel. Also daughter of M. was J. B. who married R. P. of Penrhyn in Creuddyn, of whom came our bard, W. P."

[1] "G. also was the mother of all the Herberts in Wales, as she was the wife of Sir W. T. *alias* H. the blue knight of Gwent, who was a strenuous warrior on the side of Edw. IV. King of England, in the war and contention that existed between York and Lancaster."

Harry yr 8ed yr Hwnn ai Gwnaeth Ef, yn Iarll o Gaerfrangon, A Elwyr y Saesnaeg *Worcester* Ar wyl Fair y Cannwylley, yn lambeth, 15o o Harry 8ed Anno Dñi. 1514. Fo A Fu Farw yn 15 o Ebrill yn 17ed o Dyrnas Harry 8d Fo A Gladdwyd yn Windsor Ei Fab Ef. Ai Etiffedd oedd [3] Harry, Iarll o Gaerfrangon, Ir Hwn, Ei Bu Mab, Ai Henw oedd William yr Hwn.

William Y Fu y Trydydd Iarll o Gaerfrangon, Ai Fab Ef,

Edward oedd 4dd Iarll o Gaerfrangon, Hwn, A Fu Feister Ar Feirch y Frenhines Elysabeth: Ag Ei Frenin James, Ag yn Arglwydd ceidwad y Seal ddirgel, yr un Brenin. Ai Fab Ef Brenin Charles, y cyntaf. Ir Edward Hwn y Bu Bagad o Blant, Meibion a Merched. Ei Fab Hyna Ef oedd Ai Henw yn [4] Harry Iarll caerfrangon, Hwn yn y Rhyffel A Fu Rhwng y Brenin charles, y cyntaf, Ai Gyngor Mawr, A Elwir, yn Saesnaeg y Parliament, A wnaeth y Brenin yn Farquez o caerfrangon o Achos y Feddianny. Ai Fab Ef, Iarll Penfro, Ai wyr Ef Iarll Huntington yn Ei ol Ef. A Merch Etifeddes Iarll Huntington, A Phenfro, wrth Fod yn Brio Ad Charles Somersett Iarll Caerfrangon, A Ddygodd Etifeddiaeth Penfro, Ei Ieirll caerfrangon.[2]

Anne Russell un o Ferched Sr William Russell, Yr Hwn oedd Fab Arglwydd Russell, Iarll Bedffod, A Fu Briod A Harry Somersett Iarll caerfrangon. Gidag Hon Fo Gaes Ei Gwr Hi

[2] "Sir W. T. caused the castles of Rhaglan, Casgwent, and Gower to be built, and he possessed a great many lordships. His son was the earl of Pembroke, and his grandson after him was the earl of Huntington. The daughter and heiress of earl H. by her marriage with C. S. earl of Worcester conveyed the inheritance of Pembroke to the earls of Worcester."

[3] "C. S. was created knight of the blue garter in the time of H. VII. to whom he was lord chamberlain. He was such also to H. VIII. who created him earl of Worcester, on Candlemass day, at Lambeth, 15o of H. VIII. A.D. 1514. He died on the 15th of April, in the 17th year of the reign of H. VIII. and was buried at Windsor. His son and heir was"

[4] "H. earl of Worcester, who had a son named W. being the 3rd earl of W. His son E. was the 4th earl of W. and was master of the horse to queen E. and to king James. He was also keeper of the privy seal to the same king, and to his son king C. I. This Edw. had a great number of children, both sons and daughters. His eldest son was named"

Ei Fod Ef Mor Ffyddlon, Ag Mor Gowair yr Goron, Fo Gladdwyd yn Windsor, Eiddo Fo, y Mae yn Gyfaddes yr Englin y sydd yn calyn
llyma Fedd Mowredd A Merrion
. . . . . llawn waed,
Iarll Enwog caerfrangon
Ni sâf yn yr Vnus Hoñ.
Garwr Burach yr Goron.

Ei Fab Hynaf Ef, oedd.[5]

Edward, Iarll, Ag Hefud Marquez o Gaerfrangon, Ef A wnaed yn Iarll Morganwg. Neu o wlad Forgan, yn Amser Ei Dad Ef, yn y Prûd Ag yr oedd y Rhyffel, Rhwng y Brenin, Ar Parliament, Fo A Gladdwyd yn Rhaglan, lle y claddwyd Ei Daid Ai Hendaid Ef, yr Edward Hwn a Fu y chweched Iarll Ar Ail Marquez o Gaerfrangon. Eiddo Ef y Bu Fab, Sef

Harry. Hwn sydd, yn yr Awr hoñ, yn Buw Mewn Braint Gynnyscaeth Fawr yn Aur Ag Arian, Ag Heblaw Huñy Hi A Ddigwyddodd Ei Etifeddu, or lleiaf £7000 o Byñoedd yn y Flwyddyn Mewn Tir Ag Arglwyddiathay.

Hi A Fu Iarlles, Dda Dduwiawl, Drigarog Iawn, yn Fawr Ei Rhinwedday, Difalch. Synhwyrus, A chariadus, Annian, ym Musc Ei chymdogion. Hi Adawodd Enw Da Ar Hi ôl Hi, Hi A Fu Farw, Cyn Bod Ei Gwr Hi yn Farquez, Ag A Gladdwyd, yn Rhaglan. A llawer yn Alarys Ar Ei hol Hi.[6]

Elysabeth Dormour, oedd yn wraig Ei Edward Somerset Iarll A Marquez caerfrangon, Hon oedd Ferch Syr William Dormour, A chwaer Arglwydd Dormour, Iarll caernarfon, oedd Ruffelwr Mawr Yng Ghweril y Brenin Charles y cyntaf, Ag y lladdwyd yn y maes Neur Battel, o Nuberie. Elisabeth A Gladdwyd yn Rhaglan.

Margaritt o brian Merch Iarll Thesmund or Iwerddon, A Fu Ail wraig Ei Edward, ond Elisabeth Dormour Gwraig Gyntaf

[5] "H. earl of Worcester. In the war that existed between King Ch. I. and his great council, *anglice* Parliament, he was by the king created Marquis of Worcester, on account of his singular fidelity and attachment to the crown. He was buried at Windsor, and to him the following stanza is appropriate:—

"Here is the grave of greatness, and the blood-tinged remains,
Of the renowned earl of Worcester.
There exists not in this island
A more attached lover of the crown."

[6] "A. R. one of the daughters of Sir W. R. son of lord R. earl of B. was married to H. S. earl of W. Her husband had by her a large dowry of gold and silver. And besides this she inherited at least £7000 a year in land and lordships. She was a good and pious countess, very charitable, very virtuous, humble-minded, sensible, and agreeable amongst her neighbours. She left behind her a good name. She died before her husband was made Marquis, and was buried at Rhaglan; deeply lamented by many."

Mawr, A chariad; Gan Ei Frenin Charles yr Ail, Ag yn vchel Ei Radd, yn Rheoli cymry, yn Bennaf, Tan y Brenin. Sef yn Arglwydd President o Gymru, y mae Ef hefud, yn vn or Dirgel Gyngor, Ag yn Farchog or Gardas Glâs.[7]

Edward oedd Mam Harry y Trydydd Marquez o Gaerfrangon.

Capel Merch, Arglwydd Capel (or Blaen S^{r} Arthyr Capel) oedd yn wraig weddw Ei Arglwydd Beauchamp. A Briododdd Harry Somersett Iarll A Marques o Gaerfrangon.[8]

Achay Marquez Caerfrangon.[9]

1^{o} Edward 3^{dd} Brenin lloeger
2^{d} John o Ghendt 4^{dd} Fab Ef Dûg o lancaster Neur castell Hir.
3^{o} John Beaufford Iarll Gwlad yr Haf neu Somersette.
4^{o} Edmond y 4^{dd} Mab Eiddo Ef, Dug Gwlad yr Hâf.
5^{o} Harry, Mab Edmond, Dug Gwlad yr Hâf.
6^{o} Charles Somersette Mab Harry Iarll Caerfrangon. Ei Fab Ef oedd
7^{o} Harry Iarll caerfrangon.
8^{o} William, Iarll caerfrangon
10^{o} Harry Marquez caerfrangon
11^{o} Edward } Marquezes
12^{o} Harry }

Achay Gwilym Pue.

Edward 3^{dd} Brenin lloeger
John o Ghendt
John Beaufford Iarll
Edmond Beaufford
Harry Beaufford
} Dugiaid Gwlad yr Hâf.

1^{o} Charles Yarll caerfrangon
2^{o} Elisab. vxor S^{r} John Sauage.
3^{o} Margaret vxor S^{r} Rich Bulckley.
4^{o} Jane vxor Robert Pue.
5^{o} Phillipp Pue.
6^{o} Gwilym Pue. Ai Frawd Sydd Hynach nag Ef. Robert

7 "E. earl and marquis of W. who was created earl of Glamorgan, during his father's life, when the war raged between the king and parliament. He was buried at Rhaglan, where his grandfather and great-grandfather were buried. This E. was the 6th earl and 2nd marquis of W. He had a son—namely H. who is now living, greatly honoured and beloved by his king, Ch. II. and placed in a high situation, governing Wales chiefly under the king. He is also one of the privy council, and a knight of the blue garter."

8 "E. D. was the wife of E. S. earl and marquis of W. She was the daughter of Sir W. D. and sister of lord D. earl of Caernarvon, who was a mighty warrior on the side of king C. I. and was slain in the battle of Newbury. E. was buried at Rhaglan. M. O. Brien, daughter of earl T. from Ireland was the 2nd wife of E. but E. D. the first wife of E. was the mother of H. the third marquis of W. C. daughter of lord C. (formerly Sir A. C.) and the widow of lord B. married H. S. earl and marquis of W."

9 "The Genealogy of the marquises of W."

Yr Harry Dywaethaff Sydd yn Fuw. Anno Domini 1675.[1]

Pue. Y Doctor o Gyffraith y canon.[2]

Y Modd y Doeth Etifeddiaeth Iarll Penfro at Iarll Caerfrangon.[3]

Syr William Thomas *alias* Herbert yr Hwn y Elwir y Marchog Glâs o Wendt oedd Filwr Mawr, a Gwr Pubur, Dros y Brenin Edward y 4dd A Adeiladoedd Gastell Rhaglan.[4]

Gwladus De Gam, Merch Sr Dafydd Gam, oedd Gwraig Syr William Thomas, Hi a Fasa or Blaen yn Briod, A Syr Roger Vaughan, o Bredwardin, A Mochas.[5]

William Iarll Penfro, oedd Ei Fab Ef, Ir Hwn y Bu Fab, Ai Enw yntay medd Rhai, William Medd Eraill

Anna Deuereux Merch Sr Walter Deureux, Arglwydd Webley, oedd yn Briodol, Ag Iarll Penfro William.[7]

Harry. yr Hwn yn Amser Ei Dad Ef, A Fu yn Iarll o Huntington, Eiddo Fe y Bu vnig Ferch, Ai Henw.

Elisabeth. Hon A Gafodd Etifeddiaeth, Ei Thad Iarll o Huntington Ai Thaid Hi, Iarll Penfro sef Rhaglan cas Gwent, Gower &c. Ag y Rhoes yw Gwr Charles Somersett Iarll caerfrangon.[6]

Elysabeth Merch Harry (Fo ai Geilw Eraill Ef William) Iarll Huntington. A Fu wraig Ei charles Iarll caerfrangon, Gidag Hon y Cafodd charles, Etifeddiaeth Iarll Penfro.[8]

Carennydd Gwilym Pue.

Ag Iarll Penfro Ag Iarll Caerfrangon.[9]

Ar Milbornes o lan warw.[9]

[1] "The last H. is now living, A.D. 1675."

[2] "And his elder Brother R. P. Dr of the Canon law."

[3] "The way in which the estate of the earl of Pembroke came to the earl of Worcester."

[4] "Sir W. T. *alias* H. who is called the blue knight of Gwent, was a great soldier and a valiant man, on the side of king Edw. IV. He it was that erected Rhaglan Castle."

[5] "G. de G. daughter of Sir D. G. was the wife of Sir W. T. She had been previously married to Sir R. V. of Bredwardine and Mochas.

[6] "W. earl of Pembroke was his son—who had also a son named, according to some, William, according to others, H. who, during his father's life time was earl of H. He had an only daughter named Eliz. who inherited the estate of her father earl of H. and her grandfather earl of P. viz. Rhaglan, Casgwent, Gower &c. and conveyed it to her husband C. S. earl of W."

[7] "A. D. daughter of Sir W. D. lord of Webley, was married to W. earl of P."

[8] "E. daughter of H. (according to others W.) earl of H. was the wife of C. earl of W. By her C. obtained the estate of the earl of P."

[9] "The relationship of W. P. to the earl of Pembroke and the earl of Worcester—and the Milbornes of Llan warw."

Charles Somerset Iarll caerfrangon, A Enilloedd (oi wraig Merch Iarll Huntington, Ag Etifeddes Ei Thad, Ai Thaid Iarll Penfro) Ferch, Ai Henw Hi oedd.

Elisabeth A Briododd Syr John Sauage, Ei Merch Hi o Sauage oedd,

Margaret Sauage, A Briododd y Marchog Syr Richard Bulckley, o Sir Fôn, Merch Hon o Bulckley oedd.

Jane Bulckley, Gwraig Robert Pue or Penrhyn, yn y creuddyn yn swydd Gernarfon, Esq^{e} Ail Fab, Ei Hoñ oedd.

Philipp Pue, A Briododd Gaynor Gwyñ, Merch y Marchog, Syr Richard Gwyñ o Gaernarfon, Ei Meibion Hwy, ydiw, Robert Pue, Ai Frawd Ef.

William Neu Gwilym Pue.[1]

1º Charles Iarll Caerfrangon
2º Harry } Ieirll.
3º William }
4º Lucie yn Briod a William Herbert, o lan warw Esq.
5º Christian Ei Merch Hwy, Ai Etifeddes,[2] yn Briod a George Milborne Esq. Tad
6º Henry Milborne Esq. Ai Frodyr Ai chwrorydd Ef.

1º Charles Iarll Caerfrangon
2º Elisabeth Gwraig S^{r} John Sauage o Rocke Sauage yn Swydd Gaerlleon.
3º Margaret Ei Merch Hwy yn Briod[3] A S^{r} Richard Bulckley
4º Jane Bulkley Ei Merch Hwy, yn Briod[3] A Robert Pue Esq.
5º Philipp Pue Ei Mâb Hwy yn Briod â Gaynor Gwyn Merch y Marchog S^{r} Richard Gwyn o Gaer Narfon, Ei Meibion Nhwy ydiw[4] Robert Pue, A
6º William Neu Gwilym Pue.

Terfyn.[5]

Anno Domini 1675.

[1] "C. S. earl of W. had, (by his wife, daugh. of the earl of H. and heiress of her father, and grandfather, the earl of P.) a dau. named E. who married Sir J. S. Her daughter by S. was M. S. who married the knight Sir R. B. of Anglesey. Her dau. by B. was J. B. wife of R. P. of Penrhyn in Creuddyn, Caernarvonshire, Esq. Her second son was Ph. P. who married G. G. dau. of the knight Sir R. G. of Caernarvon. Their Sons are R. P. and his brother W. or G. P.

[2] "Daughter and heiress."

[3] "Their daughter married."

[4] "Their sons are."

[5] "The end."

CORRESPONDENCE.

THE APPLICATION OF SANSCRIT TO THE CYMRIC BRANCH OF THE CELTIC LANGUAGE.

To the Editor of the Cambrian Journal.

Sir,—Having received the Second Part of *Gomer*, I offer you a few remarks. The second address informs us that "the philological question to be solved on the subject handled in *Gomer* is the discovery of, first,—the language spoken by the Homeric Phœnicians, closely connected with all the Mediterranean nations for at least six centuries before Homer; and, secondly,—by the Carthaginians, who visited Ireland and England at least five centuries before Christ. At that period Tyre owned no origin from Sidon, but claimed Carthage as her own." To prosecute this inquiry I recommend the study and comparison of the present Phœnician language, in order to ascertain whether the old Phœnicians did speak a Celtic or a Semitic language. It is my opinion the old Phœnician was closely allied to the oldest Egyptian,—the language expressed by the Egyptian hieroglyphic,—and handed down to us in the Coptic. The plural is formed in the oldest Syrian tongue by placing a figure resembling a T, or an anchor **T**, over the last syllable of the noun, and the same mark or symbol forms the plural in the oldest Egyptian hieroglyphic. I recommend also strongly a thorough examination of the Behistan Inscriptions, in the "Memoir on the Scythic Version of the Behistun Inscriptions," by Mr. E. Norris, in the First Part of the Fifteenth Volume of the *Royal Asiatic Journal*, in the arrow-headed character. Now the word *Behistun* demonstrates to me that either Celts or Sanscrits, either united or separate, gave the name, since the *tun* is the Celtic *tan*, a country, as Brit-tan, Aqui-tania; or the Sanscrit *istan*, of Afghan-istan, &c., from the Sanscrit root *stha*, to stand. Moses states that the Syrians, Aramites, were, through Aram, from Shem, and I infer thence that they spoke what Pritchard calls a Syro-Arabic language, and not Celtic. On page 6 of the postscript to *Gomer*, the venerable author, after making a quotation from Dr. Meyer, thus proceeds:—"With these theories and their manifest hollowness I have nothing to do." In my judgment the author ought to have, or has actually to prove the hollowness which he states is manifest to him; because many readers may not agree in this hollowness, viz., those readers who consider the matter, and those readers are alone worth having. Dr. Meyer also, in his "Prize Essay on the Celtic," attacks Professor Bopp in a somewhat similar manner, that is, without proving, or attempting to prove, his own assertions.

Page 11, we read that elements "v," or "gu," the "kappa," or "qu," and the consonantal "h," have been withdrawn from the older Greek alphabet. The case appears to me to be thus,—the Pelasgic alphabet that I examined, scratched on the inkbottle of terra cotta, in the Vatican, regarded by Dr. Lessims, of Berlin, as the most ancient known example of the Greek alphabet, has twenty-five letters, read, contrary to the Etruscan, from left to right; the letters "eta" and "omega" are wanting; the "vau" and "kappa" are present; and the "h," the "qu," the "vau," or "digamma," and the "f," are withdrawn from the older Greek, which letters exist in the Etruscan, the Pelasgic, and Syrian alphabets, as "vau," "kop," "gomal," and "qof." Now the Archdeacon states that "gu" is withdrawn in the modern Greek; the "gamma" is the "gu," and the third letter, "gomal," of the Syrian; the "kappa" is not withdrawn from the Greek alphabet. I add the author's own words, as I do not quite understand him:—"The Greeks of history read the words of the ancient bards as represented by an alphabet from which three elements at least—the 'v,' or 'gu,' the 'kappa,' or 'qu,' and the consonantal 'h' were withdrawn and suppressed, and to which two new vowels and several dipthongs were added." The "stigma" also has been added. If "kappa" means the Etruscan Ϙ it has been withdrawn. The Etruscan alphabet has eighteen letters.

Page 18, "It is not improbable that some of the following words bear the original form, which they had when they were first brought into the island: the great object of this examination will be to point out the variations springing from the original root.

"*Boutig*, compounded of *bou* and *tig*, stabulum. We here point out, that the Cymric *bou*, and the Sanscrit *go*, both signifying bull, or cow, have the appearance of equal antiquity, and the sound of each word indicates the booing or lowing of the animal; the Cymri, the Greeks, the Latins chose *bou*, *βες*, *bos*; the Goths and Scandinavian Celts, &c., chose *go*, *kuh*, *gow*; the English both *bull* and *cow*." The Archdeacon then states that *tig*, Greek Τεγος, and Στεγος, Latin *teg-o*, that the Latin *teg*, both as a verb and noun, became in English thack, and thatch. Perhaps the Saxons arrived in England before the Romans; and the Saxon is *thac;* the Scandinavian is *thekja*, to cover; the Old German *dachjan*. I also state that all the above, *tig* perhaps excepted, are from the Sanscrit *sthag*, to cover. We have *boutig* in the word *booth*, Caledonian Scotch, *bothy*.

The author states that the Latin *ter*, three times or thrice, shows that the Cymric *tair* must have entered into the composition of the Latin language. The theme of three in Sanscrit, Greek, Lithuanian, and Old Sclavonic is *tri;* Gothic *thri*. I believe the Sanscrit root of *lux*, genitive *lucis*, to be *ruch*, to shine.

Estid has two glosses attached to it, *sedile* and *theatrum*. The present Cymric form of *estid* is *eisteddle;* this suffix strikingly resembles the Sanscrit suffix *tra;* in Gothic *thlô*, as *nethlo;* English *needle;* the suffix meaning the instrument, and *nah*, to sew; in Greek

it means place, θεατρον, place of seeing; therefore, *eisteddle* may be compounded of Sanscrit *stha*, to stand, and *dle*, the place; English *saddle*, Sanscrit *sad*, to sit, *dle*, the place, place of sitting. The Cymric root *est*, in *llu-est*, a camp, and *maen-est*, a spot occupied by a maen, is the Sanscrit *stha*, in status, stable, stadt, αρυ, &c.

Rit, in Old Scandinavian, Petor-rit-um; in Cornish *ryd;* in modern Cymraeg *rhyd,=rhud;* Latin *rhida, rota;* and Cymric *rhôd*, a wheel; and the verb *rhedeg*, to run; English *rut* and *road*, from the same source; why should not all these words have sprung from the Sanscrit *ri, ire*, to go, or *ran*, to run? It is my opinion that the final consonants, *i.e.*, "d" and "t" of the above words, are the Sanscrit *ta*, the suffix of the perfect passive-participle, by which suffix numerous other nouns are formed, as τοτος, *dictum*. In Indian, *ara-tis* is wrath, fear, from the Sanscrit root *ri*, to move oneself. I consider that the change of the vowel "i" in *ri* and *rit*, to "o," "e," and "y," is according to one law, common to all the above-mentioned languages, as in English, *I ride, I rode*, is the Sanscrit *guna*.

The particle *ry, ro, re*, in the different Celtic languages, was used as a prefix to the past tense, as seen in *ry-leddid*. The "a" is probably only a fragment of it. Pritchard has not mentioned this prefix; I compare it to the German "ge," and the "y" in Old English is only a remnant of it, as *gecleaped*, Milton, *ycleaped*.

The final *did* and *ed* I consider to be the Sanscrit root *dha*, to do; thus, Gothic *sokja*, I seek, preterite *sokida*, I did seek.

As no root is applied to these words, δαματορ, *domitor;* Cymric *domit;* Welsh *dovydd*, as only forms of the older and more primitive formation *tamer*, the agent noun in the process of subduing; I supply the following, Sanscrit *dam;* Gothic *tam*, to tame. The suffix is the Sanscrit *tri* or *tar*, the suffix of agency.

The Sanscrit root *div*, to give light, is found in the English *day;* Cymric *di, dit, dieu, dyrv, dyv;* Breton *de* and *dar;* Latin *djovis, dies*.

We read, page 99,—"The inference was not to be resisted that a similar process had taken place in Central Asia, and that all the popular languages in those regions, especially Hindostan, would, on examination, be found to bear the same relation to the Sanscrit which the Italian and its sister tongues bear to the Latin. Before sufficient proof could be obtained, the inference was accepted as a doctrine, and I, amongst others, was taught to believe that most of the popular languages of Hindostan were immediate and legitimate descendants of the venerable Sanscrit. But such is not the case. Nations which differ in the structure of their grammar, do agree to a great extent in the sameness of their vocabularies, without enabling us to prove that one was immediately descended from the other. But those languages of which the grammars are only evolutions from principles embodied in older types, must be classed as immediate descendants from those which used the older form. Now this is the relationship which the Italian and its cognate dialects bear to the Latin. But the Sanscrit has no such legitimate and immediate descendant among

the spoken languages of the East." Dr. Latham is then quoted as stating that he abstains from any positive expression as to the quarter from which Sanscrit originated. "That the language which stands in the same relation as the Italian does to the Latin has yet to be discovered, I firmly believe; to which I may add that, except in Asia Minor, or Europe, I do not know where to look for it."

I answer, that several of the languages of Hindostan do bear the same relation to Sanscrit which the Italian and its sister tongues bear to the Latin. My proof is, as I have already done, to compare the Hindi, the Hindostani, the Bengali, the Mahratta, the Rohitta, and other dialects, with Sanscrit. The groundwork of Hindi and Hindostani is the Hindawi, the language of Canoj, the ancient metropolis of Northern India. One moiety of Hindostani words are Persian, a Sanscrit dialect, or Arabic, a Syro-Arabian dialect; three-tenths of the other moiety are Sanscrit, and not pure Hindi. Hindi differs from Hindostani in the exclusive adoption of Sanscrit words, where, in Hindostani, Persian or Arabic would be used. It is also written in the Deva Nagari character, while Persian is used for Hindostani. *Vide Grammar*, by E. B. Eastwich, M.R.A.S., &c.

Bengali, of thirty-nine words of one page of the dictionary, opened at hazard, thirty-two words are pure Sanscrit, and seven impure. On other two pages, of seventy words, fifty-four are pure Sanscrit, and sixteen impure. The grammatical construction is Sanscrit, and the character Sanscrit, but a little more cursive.

Mahratta, the character, the words, and construction Sanscrit. *Vide* Graves Chamney Haughton, M.A., F.R.S., &c.

Under the full belief of the matter of fact of what I have here asserted, I cannot but express my astonishment at the learned author's belief in what Dr. Latham has asserted, and at Dr. Latham for having so asserted. The learned Dr. Latham says, "I abstain from any positive expression as to the quarter from which the Sanscrit language originated." When I was studying at the University of Berlin, I asked the highest authority in Europe this very question, and it was unanswered. Now, I consider it would have been better for Dr. Latham to have confessed that he could not answer the question. He who knows Sanscrit has already acquired a knowledge of one half of almost every vernacular language of India; while he who remains ignorant of it can never possess a perfect understanding of any, though he may attain a certain proficiency in the practical use.

THOMAS BELLOT, Surgeon, R.N.
Hon. F.R.C.S.E.

Manchester.

P.S.—Which is the most ancient, Sanscrit or Celtic? The origination of mankind was in Asia, and the stream of emigration has constantly been westward. But the Celts are western people, therefore, it is probable that the Celts are an offshoot from an Asiatic people, and their language a younger branch of Sanscrit.

To the Editor of the Cambrian Journal.

Sir,—Since my brother, Mr. Bellot, R.N., wrote the above letter, (the proof sheet of which I beg to return,) he has joined H. M. Flagship, of the Black Sea Fleet, as hospital surgeon at "Therapia." Being fully occupied in the service of his country, the literary pursuits which amused his leisure, must now give way to more serious duties, and I regret that his correspondence must for the *present* cease.

I have the honour to be, &c.,

William Henry Bellot,
Hon. F.R.C.S.E.,
Surgeon 1st Royal Cheshire Militia.

January 9, 1855.

PENDEFIG.

To the Editor of the Cambrian Journal.

Sir,—In reference to the derivation of the above word, I would beg to say in reply to your correspondent *Chware Teg* that the connecting it with *Beneficus* was a mere suggestion of mine, as I imagined it was more natural so to connect it than easy to account for the latter part of the word, the termination *tefig*.

The only instance Dr. Pughe gives of *tefig* is in connexion with *pen*. But it is clear enough that if *tefig* be, as Dr. Pughe represents it to be, an adjective, the combination of the two words would be *Pen tefig*, and not *Pen defig*, as *Pen* is of the masculine gender. If therefore the existence of the word *tefig* be not proved except from the expression *Pen defig*, it at once, as far as the evidence goes, falls to the ground and becomes a nonentity. And I do not think that I am too hard upon the great Welsh lexicographer in saying that the instance he gives does by no means bear him out as to the existence of *tefig*: whether or not there be such a word, the instance he quotes would be a mere barbarism, and proves nothing—*pen defig* instead of *pen tefig*.

The word *Cyntefig*, which your correspondent mentions in support of *tefig*, falls under quite another category. For *cyntefig* comes from *cyntaf*, which comes from *cynt*, and of which it is the superlative degree. So the termination of *cyntefig* is not *tefig* but *efig*; *cynt*, *cynt-af*, *cynt-efig*: and there does not therefore appear to be much weight in the argument derived from this word in aid of *tefig*.

I do not think that I am very much pleased with the derivation from *Beneficus*, because *pendefig* occurs in writers anterior to the times of the Translators of the Bible, and where there was no occasion to form it as a term to express the exact meaning of the Greek word in the verse where it occurs, or the corresponding word in the Vulgate.

And if any one were disposed to derive it from *Pennaf*, as another very natural form of *Pennefig*, (as in *cyntaf, cyntefig*,) I do not apprehend I should have much difficulty in concurring with him.—

Yours, &c.

NICANDER.

BRYCHAN'S QUERIES.

To the Editor of the Cambrian Journal.

MY DEAR SIR,—I see at page 274 of the *Cambrian Journal* two queries, which it is probable some one may answer more satisfactorily than I can; but this much I can vouch for, that in the township of BRYCHAN*ill*, or Brychan*illt*, as it is likewise called, in Mold parish, is the only place to which the title of *Gors* is given in that large parish,—at least I never heard of another Gors there; but I am not aware that any additional termination exists to the word.

Secondly,—In the parish of Mold the remains of two chapels exist so far as the foundations are turned up by the plough, &c.; one at Bryn Gruffydd, a few hundred yards from *Maes Garmon*, called *Spwdwr* Chapel, or *St. Isidore*. The mound on which it stood was planted by Col. Philips of Rhual. I remember a paved path which led over the mountain from towards Cilcain to it. The other was *Spon* Chapel, (which *if* Spwdwr stands for St. Isidore, might be St. John,) in the township of Bistre, on a farm held by one Brotley, who has recently turned up some of its remains when ploughing. This is not far from the Alun river. If you think these remarks worthy of notice, or think they may lead you to more satisfactory information, you are welcome to make use of them.

The information with regard to *Spwdwr* was given me by one of the oldest inhabitants of the neighbourhood, when I went to Mold, nearly forty years ago.—Yours very truly,

C. B. CLOUGH.

Deanery, St. Asaph, 17th Nov., 1854.

P.S.—The *Paved Walks* were said by old parishioners to have led from *several* directions to the spot.

MISCELLANEOUS NOTICES.

PRIZES.

As "it is proposed to offer premiums occasionally to such as will exhibit excellence, whether in the literary illustration, or the practical application of subjects" that come under the cognizance of the Institute, we invite our readers to assist us in raising a special fund for this purpose. The contribution may be made to any separate section, whether Agriculture, Manufactures, Botany, or any other that the donor may prefer. We shall be glad to be informed, at the same time, in what particular way he should wish the premium to be awarded.

THE WELSH FUSILIERS.

We revert to the gallant 23rd. "It was always a remarkable regiment," observes the Commander-in-Chief; and its ancient bravery was manifested in an eminent degree on the Heights of Alma. "Never," says Brigadier-General Torrens, "was there a more noble feat of arms done than the capture of this (Russian) battery, and in that capture the poor dear old Welsh were foremost. Their loss has been frightful. Chester, Wynne, Evans, Conolly, my poor sister's boy, Harry Anstruther, Butler, Radcliffe, Young, were all killed dead at the same moment, and within a space of 100 square yards." Yes, "on a grassy slope on that hill-side, with the soft September sunshine looking on them out of the cloudless heavens, lay, with faces to the sky, Colonel Chester and four of his gallant officers, two more lying a few yards distant." Captain Wynne had gone right up to the Russian gun.

"His look, though soft, was calm and high,
His face was gazing on the sky,
As if he said,—'*Man* cannot die,
Though all below *be* done.'
Thus was it that we saw him lie,
Beneath the Russian gun.
Right up the hill our soldiers sped,
No hurrying in their earnest tread;
The iron thunder broke in storms,
Again and yet again,—
On their firm ranks and stately forms
It did but break in vain.
Though yet untrained by war to bear
The battle's deadly brunt,
The ancient heart of Wales was there,
Still rushing to the front!
Their blood flowed fast along those steeps,
But the proud goal was won;

And the moon shone on silent heaps,
Beyond the Russian gun:
'Twas thus, with friends he loved around him,
Among the foremost dead we found him."

The conduct of the 23rd on that memorable occasion even commanded the admiration of our allies. A French officer in a private dispatch thus observes:—"A furious encounter, in particular, took place between the Welsh Fusiliers and the Russians. The former, supported by one regiment of the Guards and the Highlanders, threw themselves on the enemy with an indescribable fury and determination, nor could the incessant fire of the two batteries stop in the least their onward march." This is high compliment to the bravery of our countrymen. We cannot wonder that, having witnessed such deeds of valour, the late Marshal de St. Arnaud should be anxious to shake hands with the surviving officers.

And the wounded. It is gratifying to find that a special fund in aid of the widows and orphans of the Welsh Fusiliers has been set on foot in the Principality. The project, we believe, originated with Sir W. W. Wynne, Bart., who has also suggested the idea of an asylum similar to the Caledonian—promising at the same time a handsome subscription for the purpose of realizing the same. This patriotic manifestation we admire exceedingly—no doubt to the great annoyance and mortification of that wretched individual, who recently endeavoured to borrow the influence of the *Times* with the view of extinguishing it. No; we Welshmen are a distinct people still, and with our history are associated deeds of renown and glory of which we are proud. We will maintain our nationality in spite of envious scribblers.

In order to invest "the gallant 23rd," our own national regiment, with a more distinctly Cambrian recognition, we propose that the proper authorities should be memorialized for permission to the men in future to wear the leek in their caps, as a badge both of their country and heroism. The first occasion of wearing the leek was at the battle of Cressy, where the Welsh particularly distinguished themselves. We trust that this honour will be granted to the Welsh Fusiliers in consideration of the daring exploits they performed on the steep of Alma, where many of their comrades now lie side by side with several of their remote forefathers, who dwelt here in "the Summer Country" upwards of three thousand years ago, whilst on their way to the Isle of Britain.

We must insist, moreover, on our rights to have this regiment wholly recruited from the Principality. It is our own regiment—and we need not the aid of Scotch or Irish to make up its complement. Now is the time; let the Welsh militia send forth its volunteers to fill up the vacancies which the Russian guns have caused in its ranks. The men of Gwent have already set the example by furnishing it with a hundred and fifty volunteers from the Monmouthshire militia. This is worthy the descendants of those heroes who, under Caractacus,

defied for nine long years the whole power of Rome. We understand that the whole corps of the Denbighshire militia has sometime ago offered its services for the East. We trust that the men who will go will seek to be enrolled in the fighting 23rd.

Before we leave this subject—we must further congratulate fair Cambria upon the noble sacrifice which some of her sons and daughters have made, in leaving all comfort at home, to carry relief and consolation to their wounded countrymen in the East. We allude particularly to the Rev. Mr. Owen and Miss Erskine. Oh! how glad those poor men will be to hear in a strange land the words of peace and comfort addressed to them in their mother tongue—in the language in which they were born—"iaith hen Gymru." It will be so like home again.

Welsh Regiments.—We are glad to find that the attention of the country has at length been roused to the injustice of depriving Wales of the glory which is attached to the 23rd Royal Welsh Fusiliers. At a meeting of the inhabitants of the Vale of Neath, South Wales, which was held on the 18th of November, the chairman, Mr. Williams, of Aberpergwm, addressed the audience eloquently in Welsh on the subject. Among other things, he said that, on many former occasions, the Welsh Fusiliers had distinguished themselves, especially at Albuhera, when the Red Dragon was in its usual place, forward in the fight—which no one knows better than the present Commander-in-Chief—himself the nephew of a most gifted man, well known in Wales (Judge Hardinge), who took a warm interest in the country. The Welsh petitioned that for the future the 23rd Regiment should never be recruited except from Wales, and he believed that the Commander-in-Chief had given orders for this purpose, so that the thirteen counties of the Principality would for the future have the sole honour which is their due. It would be difficult to describe the interest evinced by the concourse of Welshmen present during this patriotic address. There is no doubt that if Welsh recruiting serjeants, speaking the language well, were employed (as no doubt they now will be), two exclusively Welsh regiments might be raised at the present crisis, where, on the old system, only one could be recruited, and their ardour as soldiers, when unmixed with other races, is known to be tenfold increased.

Discovery of a Stalactite Cave.—An interesting discovery has been made at Oystermouth, in Glamorganshire. At a spot near to Oystermouth Castle, in Swansea Bay, is a small limestone quarry and kiln, occupied by a man named Joseph Davies. In excavating the rock the occupier came upon a crevice, which shortly widened into a cave, and on entering it it was found to be beautifully ornamented with stalactites hanging from the roof and sides. The cave is sufficiently large for a person to enter it and pass to the end, but it is thought to extend further than the discoveries which have been hitherto made.

REVIEWS.

THE LITERARY REMAINS OF THE REV. THOMAS PRICE (Carnhuanawc). Vol. I. Llandovery: W. Rees. London: Longman and Co. 1854.

The *Literary Remains of Carnhuanawc*, edited by Miss Jane Williams (Ysgafell), form an addition to the productions of our press, of inestimable value both to the admirers of the lore of the Cymry, and also to the general English reader. We think the friends of Carnhuanawc have great cause to congratulate themselves on the circumstance that his MSS. have fallen into the hands of a lady so eminently qualified by nature and attainments to enter into their spirit, and to do justice to their author.

To the majority of our readers he was chiefly, if not exclusively, known by the brilliant speeches he was in the habit of delivering at Eisteddfodau,—speeches which possessed a peculiar character of eloquence that breathed a distinctive Celtic spirit. There was a simplicity in his diction, on these occasions, combined with a grandeur of poetical imagery, that reminded the hearer of the finest passages in Ossian. But the eloquence he displayed as an orator was merely the reflection of the studies, equally varied and profound, which rendered Carnhuanawc the accomplished exponent (in the various valuable works he has left behind) of the history and literature of the Cymry.

The first in order of his productions that appears in the present Volume is the "Tour in Brittany," originally published in the *Cambrian Quarterly Magazine*, which he assisted to establish, and to which he was for some time a contributor.

At the commencement of the "Tour" the author enters into some interesting and valuable disquisitions on the influence of climate on the features, complexion, and stature of the Britons, whom he describes as of more diminutive size and of fairer complexion as you approach to the western coast. These changes in the physiology of the people he ascribes to the moist and cold climate, and to the sterility of Finisterre and other western districts of Armorica. This explanation is in unison with the views advocated by him in his very original work entitled *The Physiogmony and Physiology of the Inhabitants of the British Isles.*

In music, he does not consider that the Bretons have any claims compared with the Welsh, for he regards the Armorican airs as having

very little claim to the merits of originality, grandeur, and variety,—merits which may so justly be assigned to the music of Wales.

The somewhat disputed question whether Welshmen and Bretons can hold a conversation together, Mr. Price solves in the negative. Differences in the grammar, and the numerous French words imported into the modern Breton, render, as he observes, the continuance of sustained conversation impracticable. He accounts for the common prevalence of the contrary opinion, among Welshmen and Bretons who have met together, by the circumstance that they have commonly confined their comparison of the two languages to isolated words, in which, undoubtedly, these two Celtic tongues are, to a great extent, nearly identical.

Mr. Price observes that the Breton approaches much more nearly to the Cornish than to the Welsh; but he does not advert to what is conceived by some to be the explanation of that fact, viz., the British emigrants to Armorica, from whom the present Bretons are mainly descended, may be assumed to have passed over chiefly from Cornwall, Devonshire, and the southern coasts of our island. In all probability, even at that period, there had taken place an extensive, if not a complete, development of those differences which distinguish the Welsh from the Cornish, which may be presumed to furnish a specimen of a dialect originally spoken not in Cornwall only, but in the adjoining counties of the south-west of England.

It is true that the language of the Triad seems to militate against this theory, and, perhaps, it was on that account it was passed over in silence by our author.

Mr. Price's various interesting remarks on the ancient lays and legends, and on the pastimes of the Bretons, do not admit of abridgement, and we must content ourselves with commending them to the attention of our readers.

The remainder of the Volume is occupied by "An Essay on the Comparative Merits of the Remains of the Ancient Literature in the Welsh, Irish, and Gaelic Languages, and their value in elucidating the Ancient History and the Mental Cultivation of the Inhabitants of Britain, Ireland, and Gaul." "An Essay on the Influence which the Welsh Traditions have had on the Literature of Europe." "On the History of the Language and Literature of Wales, from the time of Gruffydh ap Cynan and Meilir, to that of Sir Gruffydh Llwyd and Gwilym Ddu." "An Historical Account of the *Statuta Walliæ*, or the Statutes of Rhuddlan, by which Wales was annexed to England."

Of these various dissertations we need only say that their subjects are well worthy of the author, as he was eminently qualified to do justice to them. To all true Welshmen, and especially to those who knew him as a friend and a fellow-labourer in the field of Welsh literature, this and the ensuing volume will be cherished as precious relics, and frequently studied and referred to as valuable contributions

to Cimbric literature, and as records of the thoughts and sentiments of one whose genius was devoted to his country—and whose patriotic views, and kind and simple manners, endeared him to so many, by whom he was admired for his talents and diversified accomplishments.

ENCYCLOPÆDIA CAMBRENSIS. Y GWYDDONIADUR CYMREIG. Parts II., III., IV. Denbigh: Gee. 1854.

We had thought that the *Gwyddoniadur Cymreig* was to be a really national work, and hoped that the succeeding Parts would amply justify the favourable opinion which we expressed of it on the appearance of the first Number; but, we are sorry to state that, as the work progresses, it becomes more and more illiberal and dogmatic in its tone, and betrays increasing indications of its being the exponent of the theological and political opinions peculiar to that religious portion of the community with which its conductors are connected. The idea of starting a National Cyclopædia in the ancient language of the Principality was a noble idea, and one deserving of the warm support of the whole nation; but when a *professed* national undertaking is converted into an organ for disseminating party views, party feelings, and party interests, such a perversion cannot be too widely exposed. A cyclopædia should, of all other works, know no faction, and acknowledge no sect. Some of the articles in the Parts before us, we are happy to state, are, however, well and impartially written; and, it is but justice to the publisher to add that, as far as the printer's art is concerned, the *Gwyddoniadur* is a credit to the Welsh press.

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R. MASON, PRINTER, HIGH STREET, TENBY.

THE CAMBRIAN JOURNAL.

ALBAN ELVED.

(AUTUMNAL EQUINOX.)

MEMORIAL OF WALES.

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Honorary Secretaries,
Mr. R. MASON, F.G.H.S., Treasurer of the Cambrian Institute, and Alderman of Tenby;
Mr. THOMAS REES, one of the Town Council of Tenby.

IT is with peculiar interest that the inhabitants of Wales have watched the progress of this work, ever since its commencement, and the loyal Welsh nation now congratulate themselves upon its successful completion, and its inauguration by His Royal Highness Prince Arthur, who was deputed by Her Most Gracious Majesty to represent her upon this occasion.

That truly Royal courtesy, which is only another word for kindness, may be recognised in the selection of this young Prince on this solemn occasion. The name of *Arthur*, the famous King of the Britons, is most dear to Welshmen, and the Cymry fondly connect it with their country's music by attaching the term "*Telyn Arthur*" (the Harp of Arthur) to the starry constellation of *Lyra;* although under Queen Victoria's government they consciously possess higher privileges, and greater political advantages, than fiction ever forecast of that hero's second reign.

The Poet-Laureate has identified the Prince Consort with an ideal of King Arthur, and portrays him, in the Dedication of the *Idyls of the King*, as being

"A Prince indeed
Beyond all titles, and a household name
Hereafter through all time, *Albert the Good.*"

Perhaps the greatest among the many obligations conferred by our beloved Queen upon her extensive dominions was the choice of such a man for her Consort and Chief Counsellor. Everything that could promote the progress of the people was in turn the object of his care. "The Gospel, and the unfettered right to its use," formed the basis of all his plans. "The principles

of individual liberty, and of allegiance and submission to the will of the community," pervaded all his superstructures. Agriculture, pasturage, and horticulture, the condition of the labouring classes, the welfare of domestic servants, commerce and marine enterprise, manufactures and trades, the learned professions, the education of the young, the development of science, the culture of the arts, the improvement of popular taste, the elevation of popular feeling, the encouragement of literature, the extinction of slavery, the peculiar interests, religious, mental and political, of each several class and order of British subjects, and chiefly of the industrial class, ever found a zealous and stalwart champion in the Consort of our Queen.

On the present occasion the Welsh may with peculiar satisfaction recall his true and lively appreciation of Cymric character, expressed in the address which he delivered when presenting a new stand of colours to the Royal Welsh Fusiliers, July 12, 1849. He acknowledged the distinguished "valour, fortitude, steadiness, and discipline," of that Regiment, from the era of its formation, A.D. 1688, when the liberties of "the country" first found a permanent settlement. He recapitulated that regiment's services at the Boyne, in the capture of Namur, at Blenheim and Oudenarde, at Dettingen and Fontenoy. He celebrated the success of its soldiers in deciding the battle of Minden, their persevering heroism in the American war, their presence in Holland, their alacrity in effecting a landing in Egypt, their martial prowess at Copenhagen, and at the taking of Martinique, their tardy embarkation from Corunna, their achievements at Albuera, Badajoz and Salamanca, at Vittoria, the Pyrenees and Nivelles, at Orthes, Toulouse, and Waterloo. These "glorious records," as he termed them, were familiar to the mind of Prince Albert—he appreciated the Welsh, and the Welsh appreciated him.

His death is mourned by the whole British empire; every section of that empire severally deploring the loss of a particular as well as of a common friend. As a true patriot, a musician, a poet, and an orator, as the possessor of versatile talents and of stedfast principles, whose constant study was to ascertain the rule of duty, and diligently to work it out in daily life, he has especial claims upon the sympathetic veneration of the Cymry. They feel that never was a statue raised to commemorate a truer hero, and like the rest of the British people who experience the great, the multiform, and growing benefits derived from his beneficent deeds, they condense their fondest wishes for the sons of their Queen, and for their own sons, in the earnest, simple, and expressive phrase,—"May they follow the example of Prince Albert the Good!"

ALBERT DDA.

Not by premeditation, but by a zealous concurrence in the act of the loyal Mayor of Tenby (*Dynbych y Pysgod*), the loyal inhabitants of the Thirteen Counties which constitute Wales Proper (*Cymru Oll*), determined to assist in erecting a National Memorial to commemorate the virtues of His Royal Highness Prince Albert, the late exemplary and admirable Consort of the best and best-beloved of British Queens.

The Mayor of Tenby having been the first to suggest this movement, and the inhabitants of the town and neighbourhood having adopted it, the Executive Committee acquired a natural right to fix the place for its erection, and the rocky peninsula of the Castle Hill was selected, which has been already declared by the *Times* to be the most suitable site that could have been found in the Principality.

Had it not been for Thomas White, the Mayor of Tenby, who, a little less than four hundred years ago, sheltered the Earl of Richmond in Tenby

Castle, and conveyed that young Prince from Tenby Harbour to Brittany in one of his own vessels, it is probable that England and Wales would never have known a King Henry the Seventh, or the many glorious results of the Tudor dynasty! It is remarkable that Mr. George White, the lineal descendant of that Mayor of Tenby, should now, in the execution of the same office, become also associated with an event which conspicuously connects that town with British history.

On the occasion of the lamented death of the Prince Consort, a subscription was immediately commenced in London for the whole of Great Britain, to which many landed proprietors in Wales subscribed; but this did not satisfy the national feeling of the Cymry, all classes of whom have now had an opportunity of raising a special tribute for Wales alone. On Wednesday the 14th of December, 1864, the third anniversary of Prince Albert's death, the first stone of this Memorial was laid. That stone is a massive block of Welsh marble, and a circular cavity carved in it contains a bottle hermetically sealed, inclosing a roll of vellum, upon which the date, the names of the Committee, and other particulars, are inscribed. It records that the freehold of the site was presented by the Rev. J. H. A. Philipps, of Picton Castle; and that the Memorial is intended to be "a mark of loyalty to Her Most Gracious Majesty the Queen, and of affectionate respect and gratitude to the memory of Her Royal Consort, Prince Albert the Good."

The Monument consists of a majestic Statue of Prince Albert, 8 feet 9 inches in height, carved from a stainless and unflawed block of the finest Sicilian marble. It stands upon a Pedestal 18 feet high, which is formed of grey marble (the native limestone of the district), and has four engraved panels of Sicilian marble.

This Pedestal rests upon a platform, at the top of three ranges of steps, the lowest of which forms a square of 23½ feet.

The blocks of the foundation are grafted into the solid rock, and a mound of earth, neatly turfed, slopes into the Castle Hill, of which it forms the summit.

The Pedestal was built by Mr. George Thomas, of Pembroke, and will be a lasting testimony of his ability as a builder. The work is done in so admirable and elaborate a manner, that it is certain it was honour, not profit, he sought.

The feudal fortress which once occupied the promontory, no longer needed to protect the district against hostile neighbours, now ornaments, with picturesque ruins, the hill, where its keep is fitly supplanted by the Statue of a Prince whose fame as safely rests upon beneficent deeds as this sculptured image does upon its rocky basis. The extensive and beautiful panorama of the site may aptly symbolise the wide and heaven-lit views of his lofty mind.

It would be invidious to compare this Statue of Prince Albert with others which have been raised to his memory in various parts of Her Majesty's dominions; but the manly beauty of the figure, the extraordinary correctness of the likeness, the exact finish of every detail, and, above all, the fine expression of the countenance, full of benevolent feeling, deep thought, and poetic pathos, render this remarkable statue an honour to the Principality, and to the eminent Welsh sculptor who produced it. The figure stands with the head uncovered, and baton in hand, attired in Field-Marshal's uniform, and wearing the mantle and collar of the Order of the Garter, this having been, on state occasions, the costume adopted by the Prince.

The Pedestal is unique in form, and the whole design of the Monument would suffice to win enduring celebrity, if such celebrity had not been already won by previous works of the admirable artist, John Evan Thomas, a native of South Wales (*Brycheiniog*), who, ever anxious for the honour of

his country, has bestowed such inventive thought, and such elaborate workmanship, upon this National Memorial, that it stands forth as one of the finest specimens of the sculpture of our time.

The panel on the right hand of the Statue presents a shield, upon which are sculptured in high relief the arms of the earliest Kings of Wales *(Cymru Oll)*, borne by Llewelyn ab Gruffydd, the last native sovereign,—*Gules* and *Or*, four Lions passant gardant counterchanged. The second panel (behind the statue) is distinguished by originality of design; and the elegant grouping of its component forms contrasts happily with the inevitable rigour of heraldic devices, while yet it harmonizes with them sufficiently to insure complete unity of effect. It represents the monogram of Her Majesty and Prince Albert, within an escutcheon, which is supported on one side by the rampant "Red Dragon of Cadwaladr," and the other rests upon a partially recumbent but resilient Leek, a scroll being interwoven inscribed with the old motto,—"*Anorchfygol Ddraig Cymru*"—"the Dragon of Wales is invincible." This dragon is so admirably chiselled, that every part, and each separate scale, seems replete with vigorous alacrity—almost enabling spectators to believe the possibility of such a creature's real existence. King Henry the Seventh raised triumphantly the banner of the Red Dragon at the Battle of Bosworth Field; the Red Dragon was used as a supporter of the royal arms by successive monarchs of his line; and the Red Dragon continues to this day to be the Welsh crest of our British sovereigns.

A druidical origin is ascribed to the emblematic Leek of the Cymry, although tradition refers its more especial honour to St. David's use of it during his ascetic preparation for his public ministry among the mountain solitudes of Llantony, in the county of Monmouth, (previous to his elevation to the Archbishopric of Caerlleon-ar-Wysc, in the same county,) when

"He did only drink what crystal Honddu yields,
And fed upon the leeks he gathered in the fields."

Tradition also records that the Cymric King, Cadwallawn, and his army, wore the badge at the battle of Meigen, A.D. 633, when they vanquished the Northumbrian Angles, and slew Edwin their king.

Art students desiring to attain the power of correctly and gracefully delineating vegetable forms in stone may profitably study the excellent example afforded by Mr. Thomas's sculpture of the most ancient symbol of his country—the Leek.

The panel to the left hand of the Statue bears a shield charged with the Prince's hereditary arms, quartered with those of Her Majesty; and the same skilful care is manifested in the most minute details which makes every division of this noble work complete in itself, and renders the combined whole a monument worthy of him who delighted in trophies of artistic excellence.

The sculptor, Mr. Evan Thomas, presented these beautiful panels, the design and workmanship of which merit all praise, and contain the proper Welsh national accompaniments of a Cambrian Memorial.

The front panel forms a tablet, upon which the following inscription is engraved in large and ancient characters:—"*Albert Dda, Priod Ein Gorhoffus Frenhines, Victoria*"—"Albert the Good, Consort of our Beloved Queen, Victoria." A simple inscription will also record that "This Memorial of His Royal Highness Prince Albert, was raised by the inhabitants of Wales, and inaugurated at Tenby by His Royal Highness Prince Arthur, his third son, on the 2nd day of August, 1865."

The elevation of such a statue does not belong to hero worship; it forms rather an educational incentive to the practice of all excellence. England, (her metropolis and chief cities,) Scotland, Ireland, and the colonies, have

already acknowledged their obligations to this great Prince, by erecting statues to his memory; and Cymric praise, often uttered in the Cymric language upon cottage hearths, stands now embodied in this stately Monument of Albert Dda.

Seeking, with resolute desire, the glory of God in the good of man, his philanthropy encompassed all the nations of the earth, and he rejoiced to behold, and to stimulate, their emulative advancement in all useful and laudable pursuits.

"National voices, distinct yet dependent,
Ensphering each other, as swallow does swallow,
With circles still widening, and ever ascendant,
In multiform life to united progression
These shall remain."
"Till truer glory replaces all glory."

INAUGURATION OF THE WELSH MEMORIAL TO THE PRINCE CONSORT.

PRINCE ARTHUR'S VISIT TO WALES.

When persons of exalted station pursue, both in public and private life, a career of virtue, benevolence and usefulness, their conduct must be regarded with unfeigned pleasure and satisfaction by every true and loyal lover of his country; and the Cymry not only quietly cherish, but occasionly publicly display, their appreciation of such a character in some enthusiastic manner, which is both national and appropriate. Either the poetical genius of the Welsh Bard is summoned to celebrate by an Ode, in the Cymric language, the distinguished excellence of the benefactor of the age, or the chisel of a native Sculptor is called forth to demonstrate and perpetuate in a durable form the feelings of the Welsh in regard to his memory.

In a recent instance both the Awen of the one and the chisel of the other have been engaged in perpetuating the recollection of a Royal patriot and a universal benefactor. Thus has it been with reference to the memory of His Royal Highness the truly venerated Prince Consort. The subject of the Chair Poem at the Swansea Eisteddfod, in 1863, was an "Awdl er Coffadwriaeth am y diweddar Dywysog Cydweddog, Albert Dda," *(Ode to the Memory of the Prince Consort, Albert the Good,)* which called forth the glowing and elevating strains of bardic inspiration; whilst the recent erection of the Welsh Memorial, at Tenby, has served to educe and display the artistic skill of the Sculptor.

It is to the successful completion of the latter, and its auspicious Inauguration by His Royal Highness Prince Arthur, to which we now direct the attention of our readers, by a full and accurate account of the proceedings in connection with that ceremony.

On Thursday, July 27th, the Statue arrived at Tenby, having been brought from London to Narberth Road free, by the Great Western Railway Company, and conveyed to Tenby on a strong carriage, provided without charge by Messrs. Davies and Roberts for that purpose. On the following day it was drawn part of the way up the Castle Hill, by a numerous team of horses; from this point it was lifted by a powerful crane upon a truck, and conveyed up the short railway to the base of the Pedestal. It was then framed, and slung in ropes, and readily hoisted to its place on the Pedestal, and there securely fastened by means of copper bolts. The whole was done under the superintendence of Mr. W. M. Thomas, the brother of the Sculptor, Mr. Evan Thomas, and the Architect, Mr. H. Maule Ffinch. On July 29th

and 31st, the boarding that inclosed the Memorial, and the short railway up which the materials for the Pedestal had been conveyed, were removed, and the footways and turf of the slopes repaired.

The Memorial is erected by subscription, and amongst the subscribers to the fund is the Rev. J. H. A. Philipps, of Picton Castle, who presented the site, a plot of land 90 feet square, admirably situated, and valued at £400, the value of which is enhanced by the remaining part of the Castle Hill not being permitted to be built upon, but only to be laid out, as ornamental ground, in public walks, for which purpose it is let to the Corporation on a 99 years' lease.

Lord and Lady Llanover were amongst the earliest supporters of this National Welsh movement, and from first to last have afforded most valuable assistance in many ways.

Messrs. Davies and Roberts, the spirited and liberal Welsh railway contractors, subscribed, when the Memorial was first projected, £20 to the fund, but that was little to what they have done since in labour and materials. They supplied and delivered free the massive block of native marble that forms the foundation stone, lent a number of powerful labourers to remove all obstructions to the approach to the Castle Hill, fixed the wire fencing that surrounds the reserved space about the Memorial, and lastly, put up, at their own expense, the large platform for the exclusive use of subscribers, capable of accommodating 400 persons on the day of the Inauguration.

This national undertaking, however, would never have been achieved without the exertions of Mr. George White, the Mayor of Tenby, who for nearly two years has laboured incessantly for the achievement of the object.

He was cordially assisted by the Rev. George Clark, Rector of Tenby, Archdeacon of St. David's, whose health alone prevented his taking any active part during the last weeks, although he was able in the month of June to take a purpose journey to Buckingham Palace to receive from Sir Charles Phipps Her Majesty's pleasure with regard to the date of the Inauguration, and other arrangements connected with the arrival of His Royal Highness Prince Arthur, as the representative of the Queen. After the indisposition of the Venerable Archdeacon, Charles Allen, Esq., acted as Vice-Chairman, and ably performed the duties he undertook.

It is not fitting that this record of the National Monument of Wales should be concluded without at least naming one of the most indefatigable labourers towards its achievement. We allude to Mr. Richard Mason, one of the Aldermen of the town of Tenby, the well-known publisher, and also Honorary and Acting Secretary, and an able member of the Memorial Committee. Mr. Mason was one of the first to join the Mayor in the determination to commence the Welsh movement for a Memorial of the Prince Consort. He has devoted time and thought unceasingly to the cause, and well may he be satisfied with the result of his persevering labours.

The day fixed by Her Majesty for the Inauguration of the Memorial of Wales was Wednesday, 2nd of August, and on Monday afternoon, 31st of July, His Royal Highness Prince Arthur arrived at Newport, having commenced his journey the same morning from Windsor.

NEWPORT, MONMOUTHSHIRE,

(In Welsh always called "Casnewydd").

RECEPTION OF HIS ROYAL HIGHNESS PRINCE ARTHUR.

His Royal Highness Prince Arthur, accompanied by his suite, arrived at Newport on Monday the 31st of July, at 2.10 p.m. His Royal Highness travelled in the royal saloon carriage appropriated to the Royal Family.

Preparations had been made here to receive His Royal Highness with due honour; the station was laid down with crimson cloth, and profusely decorated with flags, and numerous mottoes in Welsh. The Monmouthshire Volunteers were drawn up in military order, the artillery being under the command of Major Lyne. An arch was raised over the door of the station of laurel and roses, and the pillars elegantly entwined. The Prince was received by the Lord-Lieutenant of the county (Lord Llanover), who then presented to His Royal Highness the Mayor of Newport, who was in waiting with the Corporation, and had the honour of delivering the following address, which was graciously received:—

"TO HIS ROYAL HIGHNESS PRINCE ARTHUR.

"*The humble Address of the Mayor, Aldermen, Burgesses, and Inhabitants of the Borough of Newport, in the County of Monmouth.*

"May it please Your Royal Highness to receive the expression of joy of the Burgesses and Inhabitants of this ancient town on Your Royal Highness's passage through it, to represent Her Most Gracious Majesty the Queen, on the occasion of the Inauguration of the Statue of Your Royal Highness's illustrious Father, at Tenby, as the Memorial of all Wales, raised to his honour, and in commemoration of his virtues.

"Your Royal Highness is now in the land of Gwent, and having entered Newport, in the Diocese of Llandaff, the most ancient of the four Welsh Bishoprics, it is my proud privilege, as Mayor of this town, to be the first to congratulate Your Royal Highness on your entrance into the Principality of Wales, and to express the loyal feelings of this Corporation, and the inhabitants of the borough, towards our beloved Sovereign, as well as our desire to show our respect to Your Royal Highness in your transit through Wales as Her Majesty's deputed representative."

(Signed by the Mayor on behalf of the Corporation.)

Lord Tredegar, Viscount Hereford, and Major Lyne having then been severally presented by the Lord-Lieutenant, a circular tray of fruit and other light refreshments, on a glass service imbedded in roses, was brought to Lord Llanover, who himself offered it to the Prince, who received it in the carriage, and the train again started with His Royal Highness, (who was accompanied by Lord Llanover,) on his further progess towards Pembroke-Dock to pass the night, previous to his entrance into Tenby for the Inauguration of the Welsh Memorial, as representative of the Queen. Nothing could exceed the enthusiasm of the reception of His Royal Highness Prince Arthur at Newport, on his entrance into the Principality.

After His Royal Highness's departure, the following reply, in writing, was received by the Mayor and Corporation of Newport:—

PRINCE ARTHUR'S REPLY TO THE ADDRESS OF THE CORPORATION OF NEWPORT.

"I must return you my best thanks for the address which you have presented to me on my passage through Newport.

"The Queen, my dear mother, will, I am sure, be much gratified by the loyal expressions contained in your address, which I shall not fail to report to her.

"ARTHUR.

"To the Mayor, Aldermen, Burgesses, and Inhabitants of the Borough of Newport."

On His Royal Highness's arrival at Narberth Road Station, Lord Llanover took leave of His Royal Highness, and entering a carriage waiting for him, proceeded to Tenby, where he was soon actively engaged in assisting all those who were preparing for the Royal Reception, 1st August, and the Inauguration of the following day. His Royal Highness Prince Arthur meanwhile

proceeded to Pembroke-Dock, where, according to Her Majesty's arrangement, he was to pass Monday night, to enable him to inspect the many objects of interest there the following day.

NEW MILFORD AND PEMBROKE DOCK-YARD.

Prince Arthur arrived at New Milford at 6.50 on Monday evening, where the reception accorded to His Royal Highness was highly creditable to the loyal feeling of the inhabitants, but there was no unnecessary detention of the fatigued Royal traveller, who had by that time traversed three hundred miles since breakfast, and therefore no presentation of addresses. As the train moved slowly into the terminus of the South Wales Railway at New Milford, the band of the 62nd Regiment, which had arrived there previously as a guard of honour to His Royal Highness, played the National Anthem. A party of men of the same regiment presented arms as the royal saloon carriage drew up to the platform. Captain Superintendent W. Loring, C.B., received His Royal Highness, and conducted him to the floating pier, where a royal barge was in readiness. His Serene Highness the Prince of Leiningen, K.C.B., captain of the royal yacht, received Prince Arthur on his arrival, and the royal party speedily embarked on board the barge, amidst the cheers of the people, who had congregated in large numbers on the shore and in boats, and on the word being given, the men "gave way" in splendid style, and made for Pembroke Dock-yard. They had hardly got clear of the pier, however, when H.M. ships *Blenheim* and *Saturn* commenced firing a royal salute, which was answered by the fort guns. In a few minutes the sailors in the barge rested on their oars, but when the firing had ceased resumed the voyage across the Haven. As they passed under the stern of the *Victoria and Albert*, the latter vessel dipped her colours. In a few minutes the Prince and his suite, with His Serene Highness the Prince of Leiningen and Captain Loring, landed at the Dock-yard steps, where they were received by a guard of honour of the Royal Artillery, under the command of Major Champion. The landing was a signal for a fresh salute from the guns of the Fortified Barracks, and His Royal Highness proceeded at once to the residence of Captain Loring, which he honoured with his presence during the night.

Great preparations had been made for His Royal Highness's reception by Captain Loring. A dinner, to which the officers of Her Majesty's ships of war had the honour of being invited, and also of the Royal Yacht, the officers of the regiments stationed at Pembroke, and the nobility and gentry of the district, was held at eight o'clock, to meet His Royal Highness, and there was a ball afterwards, for which purpose a splendid ball-room had been constructed, 150 yards long, and here were assembled the principal persons of the district, including, of course, those invited to the dinner. His Royal Highness entered the ball-room about ten o'clock, and remained until one, when he took his departure.

On Tuesday morning His Royal Highness inspected the Dock-yard, Barracks, &c., and in the afternoon went down the Haven in Her Majesty's surveying vessel *Asp*, and inspected the Hubberstone Point Fort. In the evening the Prince, accompanied by His Serene Highness the Prince of Leiningen, the Hon. Sir C. B. Phipps, Major Elphinstone, and the rest of his suite, left Pembroke-Dock, and proceeded to Tenby by the road, by which means they saw many objects of interest on their route. His Royal Highness Prince Arthur occupied the open carriage of Captain Loring.

TENBY.

On Tuesday, 1*st August*, Tenby might truly be denominated the "Town of Flowers," and the true description of the preparations for the entrance of Prince Arthur must appear like an Eastern tale; but yet such was the Welsh enthusiasm, that for miles round evergreens and flowers were supplied in such quantities, that to say "the streets were decorated with flags and banners" would give a poor idea of the reality. The town was literally clothed and draped with festoons of flowers, arches, and garlands; not a window without some testimony of welcome; and the flags and banners, and Welsh and English mottoes, were so numerous, that it would require pages to give a list of half the decorations in honour of the expected arrival of His Royal Highness Prince Arthur.

A few minutes after the appointed time (six o'clock), a single gun fired from the battery of the First Pembrokeshire (Tenby) Volunteers, announced the arrival of the Royal visitor within a short distance of the town, and shortly afterwards the open carriage containing His Royal Highness, with the Prince of Leiningen, and his suite, was seen approaching from the Pembroke Road, and he was met by hundreds who advanced to meet him on entering the town.

To describe the scene that presented itself from the entrance of the town to the Gate House Hotel baffles description. Every roof was filled and covered by persons eager to obtain a glimpse of him. The streets were one dense mass of loyal Welsh subjects honouring and bidding him welcome in both Welsh and English; while from the windows and house-tops such showers of bouquets descended upon the Prince that, had he proceeded much further, he would have required an empty carriage to convey the overflow of floral tributes; in fact the street was strewed with flowers that fell short of the equipage of the Royal Visitor. The Prince received all these demonstrations with the most winning smiles, repeatedly bowing, and standing up in the carriage, to show that nothing was lost upon him.

On the steps of the Gate House Hotel were in waiting to receive His Royal Highness the Mayor of Tenby, in his robes of office, attended by his mace-bearers, Mr. Mason, (Alderman of Tenby, and Secretary to the Memorial Committee,) with other members of the Corporation, the High Sheriff of the county of Pembroke, the Bishop of St. David's, Lord Llanover, Sir James Hamilton, Bart., Mr. Lort Phillips, M.P. for the county of Pembroke, &c., &c. As the carriage drove up to the hotel, a royal salute was fired from a battery of cannon on Caldy Island, to which a telegraphic signal had been made, the cheers of the populace rent the air, hats and kerchiefs were waved, and the sun shone out a cheerful welcome. In the midst of these demonstrations, graciously acknowledged, His Royal Highness alighted, and the Mayor was presented to His Royal Highness, who, after shaking hands with Lord Llanover, the Bishop of St. David's, and other gentlemen, was conducted by the Mayor to His Royal Highness's apartments, when the young Prince, observing that the crowds out of doors anxiously looked after him, came forward to one of the front windows and showed himself. Another deafening cheer was raised, and the people then dispersed.

A royal salute was fired by the Tenby Battery of the First Pembrokeshire Artillery Volunteers, under the command of Captain John Maule Sutton, from their 24-pounders, and the bells of St. Mary's Church commenced ringing a peal.

His Royal Highness invited to his private dinner in the evening a few of those who were present on his arrival. Among those who had the honour of being invited were,—His Serene Highness the Prince of Leiningen, the Bishop

of St. David's, Lord Llanover, the Lord-Lieutenant of the county of Monmouth, the Mayor of Tenby, J. H. Scourfield, Esq., M.P., Lord-Lieutenant of Haverfordwest, Sir Hugh Owen, Bart., M.P. for Pembroke, G. Lort Phillips, Esq., M.P. for the county of Pembroke, Thomas Meyrick, Esq., C. Allen, Esq., of Tenby, and the gentlemen in attendance on His Royal Highness, the Hon. Colonel Sir C. B. Phipps, and Major Elphinstone, but owing to the detention of the train, Sir Hugh Owen was unable to arrive before the dinner was over.

The rooms set apart for the use of His Royal Highness were the most complete suite that could be obtained. The hotel faces the sea, commanding a fine view of the bay of Caermarthen, and up the channel as far as Llanelly, taking in the promontory of Gower, while the opposite coast of Devon is clearly discernible. Nearly fronting the windows is the Castle Hill, on which the Monument to His Royal Highness's lamented father stands. The front of the hotel was literally clothed with flags, the Royal Standard occupying the place of honour in the centre.

At His Royal Highness's dinner, Gruffydd, Harper to the Right Hon. Lord Llanover, had the honour of playing Welsh airs on the triple harp; and after His Royal Highness withdrew to the drawing-room, Gruffydd was again sent for to play, and also to accompany a Welsh female singer, (by name Ann Jones,) who was attired in the national costume, and sung to the harp some of the mountain music of the Principality, with words in the Cymric language. It is worthy of remark that this celebrated Welsh Harper had the honour of playing to Her Majesty and the late Prince Consort, at Buckingham Palace, and also, in March last, to Their Royal Highnesses the Prince and Princess of Wales, at Marlborough House.

DECORATIONS.

It would be impossible to give a list of the decorations—they were literally innumerable—both Welsh and English; but among the most remarkable were the triumphal arches at the entrance to the town in the Norton, opposite the Church, and another on entering the Castle Hill. Garlands of evergreens and flowers were stretched across the street in the Norton, at the Lion and Cobourg Hotels, at the bottom of Tudor Place, at the top of St. Julian Street, at 3, Rock House, at the Nelson Inn, and at St. Julian House.

Among the Welsh mottoes were,—

"Duw gadwo'r Frenhines," *(God save the Queen).*

"Hir oes i'r Tywysog Arthur," *(Long life to the Prince Arthur).*

"Croesaw i'r Tywysog," *(Welcome to the Prince).*

"Llwyddiant i'r Tywysog Arthur," *(Prosperity to the Prince Arthur).*

"Er Coffadwriaeth am Albert Dda," *(In Remembrance of Albert the Good).*

"Cymru dros byth," *(Wales for ever).*

"Croesaw i Dref Dinbych y Pysgod," *(Welcome to the Town of Tenby).*

"Hir oes i'r Ail Arthur Brenhinol," *(Long life to the second Royal Arthur).*

Among the English mottoes, amidst many "Welcomes" to Prince Arthur, were "Long live Prince Arthur," "God save the Queen," "To Memory Dear," &c., &c.

To describe all the devices would also be impossible; but among the most imposing and conspicuous were the Red Dragon Rampant of Wales, and the Arms of Wales, in the Banqueting-room, and also on the Royal Pavilion for the Inauguration, with the other bearings of Great Britain, and the Royal Standard. A handsome white silk flag, nine feet long, was borne in the pro-

cession, with the arms of Tenby beautifully emblazoned upon it, expressly for the occasion, by Mrs. Gwynne. Another flag of the same size adorned the Banqueting room, painted by the same lady. Upon it were the Royal arms, the arms of the Prince of Wales, and the arms of Denmark; also, the crest of Wales, a Dragon passant on a mount vert. A stand for ladies was erected at St. Julian House, festooned with evergreens, and wreathed with flowers, surmounted by flags and devices, among which were a celestial crown with "A Good Name is better than Riches," and, "The Memory of the Just is Blessed." The Red Dragon of Wales, the Leek, the Prince of Wales' Plume, and the Union Jack, on separate flags and banners, at the Library (Mr. Mason's). The balcony of C. Allen, Esq., was covered with scarlet cloth, and surmounted with flags. The vessels in Tenby Harbour had all colours flying. The entrance tower of Tenby Castle was covered with evergreens, and the Keep with flags.

THE PROCESSION.

The town early on Wednesday morning, 2nd August, was again alive with preparations for the forthcoming ceremony. Although the weather had been threatening in the morning, the day proved fine, and the streets through which the Prince's route lay were still more profusely ornamented with flags and evergreens, and garlands across the streets.

Shortly after twelve o'clock the procession left the Gate House Hotel and proceeded to the Castle Hill. The streets were filled with an immense concourse of people, who had arrived from all parts of the Principality, but more particularly belonging to South Wales, vessels from the adjacent ports bringing in crowds of loyal Welsh subjects from the neighbouring coasts, and also the trains of the previous evening.

The Band of the 62nd Regiment.

Guard of Honour, 62nd Regiment,

Commanded by Major Gwynne.

Tenby Artillery Volunteers,

Commanded by Captain John Maule Sutton.

Pembroke-Dock Artillery Volunteers,

Commanded by Captain Edgecombe Chevallier.

Haverfordwest Volunteer Rifle Corps,

Commanded by Lieut.-Colonel Xavier Peel.

Pembroke Volunteer Rifle Corps,

Commanded by Lieutenant N. A. Roch.

Llanelly Volunteer Rifle Corps,

Commanded by Captain W. H. Nevill.

Castlemartin Yeomanry Cavalry, Mounted,

Commanded by Major Baron de Rutzen.

Banner, Arms of Tenby.

Banner, Arms of Prince Consort.

Banner, Ancient Arms of Wales.

Trumpeters.

Javelin Men.

Mace Bearers.
Sculptor.
Architect and Contractor.
Subscribers.
Memorial Committee.
Magistrates.
Clergy.
Mayors of Corporate Towns of Wales, in their Robes of Office.
Sheriffs of Welsh Counties.
Lord-Lieutenants of Welsh Counties.
Bishop of St. David's.
His Royal Highness
PRINCE ARTHUR,
Accompanied by His Serene Highness the Prince of LEININGEN
and Suite, in the open carriage belonging to T. Meyrick, of Bush, Esq.,
drawn by Bay Horses.
Mounted Yeomanry.

Among the airs arranged for the Band of the Tenby Artillery Volunteers on this occasion were two of the oldest and most beautiful Welsh marches to quick time, viz., "Blodau 'r Grûg," (*The Flowers of the Heath,*) and "Cyntaf o Awst," (*The First of August,*) which date seems to have been peculiarly propitious to Wales, and was the day of Prince Arthur's arrival in Tenby.

The procession, on its arrival at the Castle Hill, proceeded to the Memorial, when the bands played "God save the Queen," the guard of honour, consisting of a detachment of the 62nd Regiment, and the Volunteer Corps, presented arms. The procession then went round the statue, and His Royal Highness Prince Arthur took his place in the front of the richly decorated Pavilion appropriated to his use, where also was His Serene Highness the Prince of Leiningen, also the Bishop of St. David's, the Lord-Lieutenants, Sheriffs and Mayors of Wales, and the Ven. Archdeacon of St. David's, who, still very unwell, had with difficulty made the effort of attending. Sir C. B. Phipps presented the Archdeacon to His Royal Highness Prince Arthur, who kindly and graciously expressed concern for his illness, and hope for his speedy recovery.

The Mayor, who is also the Chairman of the Memorial Committee, then delivered the following address:—

"MAY IT PLEASE YOUR ROYAL HIGHNESS,—We, the contributors to the erection in Tenby of a Memorial Statue of His Royal Highness the Prince Consort, approach Your Royal Highness with sentiments of loyal and dutiful attachment to the person of our gracious Sovereign the Queen, and to Her Royal House. It is with feelings of the liveliest pleasure that we see among us a son of the illustrious Prince whose memory the Statue to be now inaugurated is designed to honour. And we desire humbly to express our grateful sense of deep obligation to Her Majesty for the two-fold favour She has conferred upon us; first, in having been graciously pleased to give the sanction of Her approbation to the erection of the Memorial now to be unveiled to public view; and next for allowing Your Royal Highness to act as Her representative on this occasion. By the liberality of an individual

contributor we have been enabled to erect this Memorial on a site possessing, in an eminent degree, the advantage of being at once singularly conspicuous, and of perfectly easy access. As a work of art, we trust that it may be found not unworthy of the favourable judgment of Her Majesty; and however unequal every such monument must be to the dignity of the subject, it will, at least, as we hope, be for generations to come a witness to the affectionate loyalty of THE WELSH PEOPLE, to their respectful sympathy with the private sorrow of their Queen, and to their just appreciation of the noble qualities and the great public services by which Your Royal Highness's illustrious Father won the admiration and gratitude of the country."

His Royal Highness then delivered the following reply:—

"MR. MAYOR AND GENTLEMEN,—I hardly know how to thank you, as I could wish, for your kind address. How deeply it would have touched and pleased my dear Mother, could she have been here herself, to witness, in the reception which I, as her son, have this day met with, the proof of the unshaken loyalty and affection of her Welsh subjects; and, above all, to trace in the noble work of art to be now uncovered, such gratifying evidence of their reverence for the great and noble qualities of my beloved Father, and appreciation of his great public services. I shall never forget this day, nor your kind welcome; and I shall ever think, with pride and pleasure, of having been allowed, young as I am, to represent my dear Mother on this most interesting occasion." (Great applause.)

The Bishop of St. David's then offered up the following prayer:—

"ALMIGHTY GOD, Fountain of all wisdom, Author and Giver of all good things, we humbly beseech Thee to bless the occasion on which we are now assembled, and the work which has been finished in this place. Be Thou graciously pleased so to prosper it by the over-ruling of thy good Providence, that it may fulfil the ends for which it was designed. May this memorial of departed excellence serve to impress us who are here present with a deeper sense of gratitude to thy fatherly goodness for one of the most precious of all the gifts Thou hast bestowed on our age and nation: the gift of one, who while he lived among us, was thy willing and untiring minister to us for good, and never ceased to devote all the means and faculties with which he was endowed to thy service and the promotion of public welfare. May this image of his outward form help to keep alive in those who shall come after us, a thankful remembrance of this great blessing, and of those which have flowed from it: and above all may it contribute to diffuse the lustre of a bright example, to cherish the love of virtue and reverence for duty, to kindle generous thoughts and lofty aspirations, and animate kindred spirits to live labourious days for the common weal, and to seek for glory, and honour, and immortality, not by the strivings of a selfish ambition, but by patient continuance in well-doing. We implore thy blessing on our beloved Queen, her person and her throne. Grant that her reign may be prolonged in prosperity, peace and happiness: and that amidst the cares and trials of her high station, and under the weight of her irreparable loss, she may be enabled to stay her mind on Thee, and may be sustained, strengthened, and refreshed by the consolations of thy Holy Spirit.

"Bless the Prince and Princess of Wales, and all the members of the Royal Family, that in their several spheres they may more and more fulfil the fondest hopes of a loyal and affectionate people, and more and more approve themselves worthy of their glorious parentage. These things we ask in the name of Jesus Christ. Amen."

One of the finest effects was now beheld that it is possible to conceive. The young Prince raised his hand as a signal, and in less time than words can describe, the Royal Standard (which was alone used to cover the

Memorial, and in which it was completely enveloped) appeared suddenly to unwrap itself as if by magic, and the Statue was disclosed in all its majesty, whilst the Royal Standard, which had before dropped entirely over it, was by a strong breeze spread out in the air over and above the figure of Prince Albert, and seemed a fitting emblem of the never-ceasing affection of our Sovereign Lady the Queen towards her illustrious Consort. At this moment the sun shone brilliantly on the head and face of the Statue of the Prince, and as this occurred, it was impossible not to be struck with the countenance of the youthful Prince Arthur, as well as with the expression of those who immediately surrounded him. There was on that of His Royal Highness a blended expression of surprise and satisfaction at the beautiful spectacle before him, with individual, though suppressed emotion, which struck all beholders, and which was more or less reflected by the looks of those who, standing near him, felt that the friend of all, as well as the father of Prince Arthur, could not longer be seen on earth otherwise than beheld in the admirable representation of him then disclosed, and lit up by a bright gleam of sunshine. The expanse of sea and shore, the town beneath, and the rocks covered with spectators—even the top of the Church tower surrounded by human beings—and the young Prince standing in front of his Royal Father's image, altogether produced a scene never to be forgotten, during which several of the spectators shed tears.

It was afterwards observed by those who had witnessed the Inaugurations in other parts of the United Kingdom, that they believed this was the first time the Royal Standard had ever been used as the covering of the Statue —and the effect was truly sublime. The idea was that of the Sculptor, Mr. Evan Thomas, who said "no meaner drapery should be thrown over the Statue of Prince Albert," and who undertook, with the assistance of the Coast-Guardsmen, to carry this fine conception into effect—the success of which was complete.

Next to the Memorial itself, Prince Arthur was naturally the greatest object of attention, as all were struck and delighted with his quick intelligence, and unaffected though still regal dignity of manner and deportment, his clear and harmonious voice, and the intellectual cast of his countenance, all combined to win for him the affection, as well as admiration, of those present.

The Royal Artillery, in the Croft Field, then fired a royal salute from their 40-pounder Armstrong guns, after which the Sculptor, Mr. Evan Thomas, had the honour of being presented by Lord Llanover to His Royal Highness Prince Arthur, who was graciously pleased to express his entire approval of the Statue, and to accept some fine photographic views of it. The procession then defiled round the Statue, and when Prince Arthur again arrived opposite to the front of the Memorial, he stopped, looked up for a moment or two, and read the Inscription with attention, after which the Rev. J. H. A. Philipps, of Picton Castle, was presented to His Royal Highness by Lord Llanover, when the Prince graciously thanked him for having given so beautiful a site for the Welsh Memorial of his lamented Father, and His Royal Highness, preceded by the procession, returned to the Gate House Hotel in the same order as that in which he had arrived.

It is proper here to notice the services of Mr. Thomas Rees, co-Honorary Secretary, who exerted himself most effectually in assisting in the arrangement of the procession, which was very well ordered, and had an excellent effect.

The Royal Pavilion was erected by Mr. Morris Phillips, but decorated, free of charge, by Mr. John Phelps, and Mr. John M. Henton.

The magnificent gilt state chair for the Prince's use was made by order of of the Mayor of Tenby, expressly for the occasion, and was covered with

crimson velvet. Miss Richards, of Croft House, Tenby, sent a number of other beautiful chairs, also gilt, and covered with crimson velvet, for the Prince's Pavilion.

THE BANQUET.

Between two and three o'clock a sumptuous Banquet was laid out at the Gate House Hotel, when the large Assembly Room, surrounded with galleries, was decorated in the most beautiful manner, three tables being laid out. The galleries were all bordered and festooned with flowers and evergreens, as well as the walls. Flags and banners hung also from the walls, and opposite the Prince the green and white banner of Wales, with the Red Dragon, was conspicuously displayed. There was also the National Emblem of Wales, the Leek, and numerous flags bearing appropriate Welsh mottoes. The table was splendidly decorated with green-house flowers and plants of great beauty, contributed by Miss Robson, of Penally, and small flags of different colours, silk and satin, which were placed the whole length of the table among the flowers, on which were "CYMRU DROS BYTH," (*Wales for ever,*) and "CROESAW I'R TYWYSOG ARTHUR," (*Welcome to Prince Arthur*). On each end of the room were large banners bearing the mottoes, "CLOD I ENW ALBERT DDA," and "OES Y BYD I'R IAITH GYMRAEG," (*the age of the world to the language of Wales*). A dais was raised at the head of the room. The Mayor of Tenby, by virtue of his office, presided, and on the right of his Worship sat His Royal Highness Prince Arthur, and on his left His Serene Highness the Prince of Leiningen. On the right hand of Prince Arthur sat the Bishop of St. David's, and on the left hand of the Prince of Leiningen sat Lord Llanover. There were also at the same table, Sir Hugh Owen, Bart., M.P. for the Pembroke Boroughs, Sir James Hamilton, Bart., G. Lort Phillips, Esq., M.P. for the county of Pembroke, J. H. Scourfield, Esq., M.P. for Haverfordwest, &c., &c., besides the gentlemen in attendance on His Royal Highness, the Hon. Sir C. B. Phipps, and Major Elphinstone. There was also present the High Sheriffs of Caermarthenshire, Pembrokeshire, and Montgomeryshire; the Mayors of Caermarthen Haverfordwest, Brecon, Pembroke, Caerdiff, Newport (Monmouthshire), Newport (Pembrokeshire), Swansea, Neath, Cardigan, Denbigh, and the High Constable of Merthyr; Major-General Murray, Colonel Stepney, Lieut.-Colonel Mann, C. Allen, Esq., of Tenby, (Acting Vice-Chairman of Committee,) Archdeacon Allen, the Rev. J. H. A. Philipps, of Picton, and a number of the clergy of Wales, the principal officers of Her Majesty's Yacht, and the Honorary Secretaries, besides about two hundred of the principal inhabitants, including members of the Corporation of Tenby.

Gruffydd, the celebrated Welsh Harper, was placed in front of a gallery facing the Prince, and opposite the banner of the Red Dragon of Wales. He was in the national costume of a Welsh Harper of the fourteenth century, and his appearance was most picturesque, as with a masterly hand he swept the strings of his fine triple harp. On the entrance of His Royal Highness, and the Prince of Leiningen, he played "God save the Queen."

At the conclusion of the repast, the Mayor said,—

YOUR ROYAL HIGHNESS, MY LORDS AND GENTLEMEN,—I have the honour to propose to you the health of Her Most Gracious Majesty, the Queen. This is a toast which is always first in our hearts, not less than in practice. No people have ever been favoured with so many blessings and privileges as we have had the happiness to enjoy during the long, the wise, and the beneficent reign of our beloved Queen, Victoria,—a reign which has been hallowed by the holy life and wise counsels of the great and good Prince whose memory

we are assembled to commemorate. May Her Majesty long be spared to rule over a devoted and contented people, and to be a guide and guardian to her numerous family. It is with every feeling of respectful loyalty, gratitude, and affection, that I propose to you the health of Her Most Gracious Majesty, the Queen.

Air { *Duw Gadwo'r Frenhines.*
God Save the Queen.

The Lord Bishop of St. David's then rose, and turning to His Royal Highness Prince Arthur, said,—

Your Royal Highness, Mr. Mayor, and Gentlemen,—I have been intrusted with a part in the present proceedings which I should have been very loath to undertake, honourable as it is, if it had not been imposed upon me by the accidental absence of others, to whom it would have been more fitly assigned. It is to give some imperfect utterance to the feeling which pervades the minds, not only of this company, but of all those who have witnessed the solemnity of this morning, with respect to the memory of the illustrious person whom we have met to honour. I feel that it is a task involving peculiar difficulties, inasmuch as the subject is one on which it is difficult not to say either too much or too little; on which it is scarcely possible to say anything that is new, and extremely difficult to do justice to that which is universally known. There is one consideration by which I am a little cheered and encouraged under this disadvantage, and it is that the subject is one which offers no temptation, and scarcely affords room, for anything like exaggeration or unreality; and whatever I may say in the few remarks I have to address to you, will, I am quite sure, be no more than every one present knows and feels, however they may fall short of so great a theme, to be at least perfectly true. There is one aspect of this subject which I think deserves particular notice upon this occasion, not only because it is intimately connected with the ceremony in which we have been engaged, and because it appears to me to show the peculiar fitness and propriety of such a celebration, but also because I believe it is one on which there prevails some degree of haziness and indistinctness in the public mind. We have probably all heard it observed that the great worth and merit of the Prince Consort was never fully appreciated in his lifetime. I believe that to be perfectly true; and the only question is how it is to be explained. It is not I believe at all on the principle which is represented by the Roman satirist as the habitual tendency of human nature:—

"Virtutem incolumem odimus
Sublatam ex oculis quaerimus invidi."

That is—virtue, the virtue which, while it is present and prospering we envy and dislike, when it is withdrawn from our sight becomes the object of our regret. That was not at all the case with regard to the question we are considering. From his first arrival in this country, the Prince Consort never ceased to be the object of high respect and good will; and we all know that the longer he lived the more he endeared himself to the affections of the people, and the higher he rose in their esteem; but nevertheless it is true that before we had suffered that great loss we did not know generally, did not fully understand and appreciate, that which we have now lost. I believe the explanation to be most simple and certain, though perhaps it has not occurred to all of us. The fact was that in consequence of his eminent position he was indeed as much withdrawn from public view, as if his lot had been cast in the lowest and most obscure condition of society. It is true we saw him appear, and to the greatest advantage, on many public occasions, and the oftener he appeared the more was he beloved and admired; but his social position was such as to prevent his great merits from being known and appreciated beyond

a very limited circle. Now, when such a man, one who moved so silently and obscurely in the constant prosecution of great works, and the performance of public services, has been, by the inscrutable dispensations of Providence, prematurely taken away, there is a peculiar fitness and propriety in the most public demonstration of the national gratitude, admiration, and regard. In the present instance, that feeling must be the stronger, because there is, as I think, too much reason to believe that the constitution of the Prince Consort might have been able to resist the disorder under which he sank, if that constitution had not been in some degree enfeebled and temporarily unstrung by his watchings and labours in the public service. I have alluded to the many services of the Prince whom we have lost, which on the present occasion it is hardly possible to avoid doing, and I may perhaps be permitted for a few moments to touch upon some of the most salient points of those services in a very general point of view. The Prince Consort was placed in an eminent position, at the very summit of society, from which there was spread before him, as on a map, all the various wants, interests and movements of this vast community, over which he was called upon in some degree to preside. Other men may have filled a like position ; but very few I believe have ever filled it in the same manner. I believe it may be truly said that the use which the Prince made of that eminence was to be constantly inquiring how he could bring the means and opportunities which that station afforded him to give the most effectual aid to every good cause that was going on throughout this kingdom. He had the largest conception of the work which it was in his power to do, and he was bent on doing it in the very best manner. It is only for the sake of illustration that I would remind you how he encouraged science, literature, and art. His was not the condescending patronage of an indifferent and uninterested person. He was the genuine lover and successful cultivator of science, literature and art. But yet he did not view those subjects with the eye of a man of science, of literature, or of art, but he viewed them all in relation to the public good and to the general interests of society, and valued them to the extent and in the measure in which they were serviceable to that object. But deep as was the interest he took in such matters, I will venture to say it was not equal to that which he felt for the physical, intellectual and moral improvement of the condition of the largest class of the community—the labouring class. This was the object that occupied his thoughts and studies perhaps beyond all others. He was not a mere passive and acquiescent patron of every undertaking that was set on foot for their benefit. Whether it was an improvement in their dwellings, absolutely necessary for their moral and intellectual culture, or the opening of places for healthy recreation, or establishments in which they would find the means of employing their leisure in the cultivation of their mind—on all these subjects he felt and showed the deepest interest. I must add that large as was the sphere he was called upon to fill with regard to the interests of this country, his views were not confined to the British empire, but extended as far as civilized society reached. There was a glorious vision that rose before his mental eye. It was one of the future in which the destructive ravages of war should be succeeded by peaceful and friendly competition between nations in useful arts and beneficent pursuits. That great idea filled his mind more I believe than it had ever done any mind before him; and he strove to realize it as far as it could be given to one man in one age to do so. Before I leave this subject I hope I shall not be thought guilty of any indiscretion or impropriety if I venture to say that there is another great service for which he has the strongest claim on our gratitude. If the members of the Royal Family, as they come successively into public view, justify the liveliest hopes of the nation for an indefinite prolongation of the happy relation which has

so long subsisted between the Sovereign and the people, we know we are mainly indebted for that great blessing to the man we are this day assembled to honour. I have been touching on the great works and public services of the Prince; but they, to my mind, are not so admirable as the principle from which they sprang: I mean the principle of duty. I dwell upon it for a moment the more willingly, because it is that which is capable of imitation in every sphere, and because it ennobles every sphere in which it is found. But there have been in our time two men who have been signal examples of that principle: one was the great soldier from whom your Royal Highness derives your name; the other the illustrious Prince to whom you owe your birth. The most prominent feature in the character of Arthur, Duke of Wellington, which has been noticed by every one of his biographers, was, that whatever he did was done with the noble simplicity of an entire unconsciousness and self-forgetfulness. The great achievements which changed the destiny of the world and secured the stability of the British Empire, and with which Europe and I may say the whole civilized world rang, were to his mind simply the response of obedience to the call of duty: the things which scarcely any other man could have done were to him those which he could not help doing. The same principle shows itself in the life of the Prince Consort in a different form, not less admirable but, perhaps I may venture to say, even more amiable and winning. In him was verified, illustrated, and I may say embodied, the motto of his Ducal House, "Treu und Fest." They are words which it is easier to paraphrase and explain than to render by any terms which the English language can supply; but I think I may say that the first signifies a devotedness of attachment to a worthy object; the second a strenuous perseverance in pursuit of and adhesion to it. These two qualities are the necessary complements of one another, and when combined I think they make up a perfect character. For what is virtue but the love of good, intense in its force, and steady in its perseverance? These two men were worthy to live in the same day: they understood and appreciated one another. The Duke of Wellington as we know fully appreciated the character of the Prince; and from the Prince Consort all here must be aware that the Duke of Wellington received, in the relation which he was permitted to contract in the person of your Royal Highness, the most signal mark of honour and esteem which it was possible for a Sovereign to bestow upon a subject. I have now only to apologize for having detained you so long; and I will add but one single word. When the second of those great monuments of that grand conception of the Prince Consort to which I have alluded, was opened for the reception of the treasures of industry and art which flowed into it from all parts of the civilized world, we know with how deep a gloom that solemnity was overcast by the felt absence of him in whom the whole work originated. That feeling was expressed by our Poet Laureate in lines which were wafted on the wings of music through the vast building, and which gave utterance to the thoughts and feelings which pervaded every bosom—

> "O silent father of our kings to be,
> Mourn'd in our golden hour of jubilee,
> For this, for all, we weep our thanks to thee."

It is in a like spirit and with such a feeling that I invite this company to pay a silent homage to the memory of Albert the Good.

The desire was responded to by solemn silence, which was after a minute's pause broken by the plaintive melody of the Welsh Harp sounding mournfully the appropriate, very ancient, and touching Welsh air of

> { *Cwynfan Prydain.*
> { The Lamentation of Britain,

which has been often played on the same national instrument in Wales in times of sorrow in centuries past.

The Mayor then said,—

Your Royal Highness, my Lords and Gentlemen,—I have now the honour to propose to you the health of their Royal Highnesses the Prince and Princess of Wales. I believe that at no period in the history of this country have the people taken greater or more affectionate interest in any Royal pair than in the Prince and Princess of Wales, whose great anxiety to discharge the duties of their exalted station have won for them the gratitude and admiration of the country.

Air { *Codiad yr Haul.*
The Rising of the Sun.

The Mayor then said,—

My Lords and Gentlemen,—I now rise to propose the health of His Royal Highness Prince Arthur, whose presence among us we esteem with all the heartiness, cordiality, and affection of a loyal people. We owe a deep debt of gratitude to Her Majesty for deputing His Royal Highness to represent her on this solemn and yet most interesting occasion, and especially we owe a debt of gratitude, affection, and remembrance to His Royal Highness for the readiness with which he has come among us, and assisted us in doing honour to the memory of that great and good Prince, his father. I am sure I express the feelings of all Welshmen, when I say that we hope to have many opportunities hereafter of seeing him amongst us. I can truly say that His Royal Highness has won all our hearts, and for ever endeared himself to us. (Great cheering.) The Right Reverend Prelate has referred to the name of the illustrious young Prince whose health I am now proposing, recalling to our minds the great General whose life of duty he has so well described; but I may venture to remark that Arthur is a name peculiarly dear to us as Welshmen, and a name which has been handed down to us in the pages of the historian, and the songs of the bards—and I venture to say that his Royal Highness Prince Arthur will also ever live in the hearts and affections of the people of Wales. I therefore ask you to drink the health of His Royal Highness Prince Arthur.

Air { *Triban Caerphili.*
The Caerphili March.

The toast was received with great enthusiasm, His Royal Highness bowing his acknowledgments. When it had subsided,

His Royal Highness rose, and in a clear and distinct voice, spoke as follows:—

Ladies and Gentlemen,—I thank you most heartily for the kind manner in which you have received these toasts, and I am much obliged for the kind attention which has everywhere been shown to me in South Wales. The Queen has commanded me to propose the health of "Her loyal Welsh People." (Deafening applause.)

Air { *Triban Morgan.*
Morgan's March.

The toast having been duly honoured, Lord Llanover rose and said,—

May it please your Royal Highness, my Lord Bishop, Ladies and Gentlemen,—In compliance with the request of the Mayor, I rise to respond to the toast which your Royal Highness has just given—a toast which, I can venture to say, not merely touches the heart of every Welshman here present, but which will be treasured in the memory of thousands of "Her Majesty's loyal Welsh people," and be recorded from generation to generation. I should, indeed, be insensible, if I did not greatly prize the privilege I now enjoy, of endeavouring to express the gratitude of my countrymen now

present, as well as those not in the room, for this proof of the Queen's remembrance of us in the toast which, by Her Majesty's gracious command, your Royal Highness has just given. But I also feel deeply the impossibility of finding words of sufficient power to express the feelings of the Welsh people, whose unvarying loyalty affords the best proof of their devoted attachment to Her who is not merely their hereditary ruler, but who is the Sovereign of their affections. The Cymry not only respect and obey—but they love—their Queen, and in the Inauguration of the Memorial which has taken place this day, we are especially reminded of that illustrious and ever to be lamented Prince whom she selected as Her Consort, by which act she conferred a real blessing upon Her subjects, which the Welsh have to acknowledge in common with the other numerous races that people Her Majesty's dominions. The influence of the Prince Consort was naturally felt throughout the whole length and breadth of those vast dominions; it was an influence so good—so mild—so just—so wise—that when it ceased to exist, the loss was universally deplored, and a blank was created which can never be supplied. Before I conclude, I beg to be also permitted to notice some of the remarkable circumstances and coincidences connected with this occasion. In the first place, the propitious circumstance of the presence of a Prince who bears the name of Arthur—that name so truly dear to Welshmen, from the earliest period of British history (for I mention that name in a different sense, and under another association, to that alluded to by the Right Reverend Prelate, the Bishop of St. David's); and it is indeed a remarkable coincidence that it was on this very shore, 384 years ago, that Henry of Richmond landed in this month of August, within four days of the present date, soon after which the Battle of Bosworth Field was fought, when the banner of the Red Dragon of Wales, ever foremost in the fight, led on the Welsh to victory. (Hear, hear, and cheers). I see that that noble Dragon has not been forgotten in the decorations of this room. It has been the emblem of staunch support of the Throne, and is still the crest and the banner of the Principality. And it is most remarkable that the worthy Mayor who now presides at this banquet is the lineal descendant of *the White*, in this town of Tenby, who rendered most important services to Henry of Richmond, who was afterwards one of the greatest sovereigns of the Tudor dynasty. (Loud cheers.) I could cite many instances to show that Tenby, and the county of Pembroke, are most particularly associated with the historical annals of Wales, and its selection for the solemn ceremony of this day is rendered still more appropriate by its being within the diocese of St. David's, and not far from the Cathedral of the Titular Saint of the Principality of Wales. Once more, in the name of my countrymen, I beg to thank your Royal Highness for the toast thus graciously given, and I beg also to offer our humble duty to the Queen, with the assurance of the devoted attachment of Her Majesty's "Loyal People of Wales." (Loud and long continued cheering.) Happily we live in less troublous times than those early periods in our history to which I have adverted, and we are not called upon to serve the State in precisely the same way as our ancestors; but we have still duties to perform in the various positions to which it has pleased God to call us. We must all be glad to see the Mayor of Tenby come forward in the way in which he has done on this occasion, and with the permission of His Royal Highness I will propose "The health of the Chairman of the Memorial Committee, Mr. George White, Mayor of Tenby." (Tremendous cheering).

Concluding Air { *Triban Gwyr Harlech.* The March of the Men of Harlech.

The Mayor then rose and said,—

Your Royal Highness, my Lords and Gentlemen,—I beg to thank you

most gratefully and sincerely for drinking my health so warmly, and I also beg to thank Lord Llanover for the kind and complimentary manner in which he has referred to me. I can assure His Royal Highness, the noble Lord, and the Gentlemen present, that not only to myself, but to every member of the Committee, it has been a labour of love—(loud cheers)—to do all in our power to make the Memorial which we have this day inaugurated worthy of the great and good Prince whose memory it is intended to honour, and also of Her Majesty's LOYAL WELSH PEOPLE,—and however unequal every such Monument must be to the dignity of the subject, it will show to generations to come how truly grateful those people were for the services rendered to the country by the lamented Prince Consort, whose memory will ever be held in veneration, and it will also be a lasting testimony of our sympathy with the private sorrow of our Queen. (Loud applause.) I very respectfully and gratefully thank you all for your kindness, and for your attendance here to-day.

His Royal Highness and suite returned to his apartments at the Gate House Hotel, and shortly afterwards left in the open carriage of T. Meyrick, of Bush, Esq., for the railway station, and proceeded by train to Pembroke-Dock, a salute of 21 guns announcing his departure. His Royal Highness went on board the *Victoria and Albert* yacht the same evening, and returned to Osborne by sea. His Royal Highness's departure was marked by the same Welsh enthusiasm as his arrival.

Before his departure, His Royal Highness desired Sir C. B. Phipps to express to Mr. Gregory, the landlord of the Hotel, his satisfaction in the arrangements which had been made for him, and he also sent for the visitors' book, in which he wrote his name, and the date, after which the Hon. Sir C. B. Phipps, Major Elphinstone and Lord Llanover recorded their names.

As the day was a general holiday throughout the district, the streets of Tenby were thronged until night. Some of the steamers were late in departing, and their twinkling lights were visible far at sea long after sunset.

Thus ended the Inauguration of the Memorial of Wales—a lasting and honourable tribute to the virtues of Prince Albert the Good. This undertaking originated, as all projects must do, in the thought of an individual mind, and was matured, as most projects are, by the aid of a few coadjutors; and without any systematic plan of combined action with the other towns and counties of Wales, it grew into a national work by means of contributions from all quarters of the Principality by "HER MAJESTY'S LOYAL WELSH PEOPLE," the silver of the working classes, even more than the gold of the wealthy, testifying the real love of that ancient nation for their Queen, and for the household name of

ALBERT DDA.

THOMAS PRYS OF PLAS IOLYN.

The works of Thomas Prys, Esq., of Plas Iolyn, in Denbighshire, are preserved in the British Museum in a manuscript volume supposed to be written by his own hand. The volume, which was at one time in the possession of the well known antiquary Lewis Morris, contains the following address—"To the Reader"—by that writer and in his handwriting; and in the same hand there are several poems at the end of the book, which having been torn out, are supplied from other MSS. The handwriting of Prys is so cramped, and the ink so nearly obliterated in many parts, that it is extremely difficult to decipher any considerable portion of the book, except such parts as have been re-written by Lewis Morris.

The title, which is in the handwriting of Morris, runs thus:—"The Works of Thomas Prŷs *alias* Price of Plas Iolen Esquire. containing the History of the Ancient Britons from their first plantation to y^e^ time of Charles the first—A Geographicall description of Britain and its islands—A British Expositor—Gruffydd ap Cynans statute in relation to Poets—The art of Poetry—Grammar—Rhetorick—and a great number of poems wrote by y^e^ author upon different occasions: wit hmany other curious things worthy of notice."

The statement that the bard retired to the Isle of Bardsey, and built there a house out of the ruins of the old abbey, is without foundation, the error having in all probability arisen from a misconception of some passages in one of the poems contained in the volume.

The poems of Thomas Prys, which are upwards of a hundred in number, display very considerable poetical powers, and are well worth publication.

Hirlas.

TO THE READER.

Before you read this book it won't be improper to peruse the following account of it and the author, collected for the most part out of his own works.

Mr. Price was a gentleman of a plentifull fortune in Denbighshire. His chief seat was Plâs Iolen. His Father, Ellis Price Esquire is often mentioned as a great favourer of the Poets in Queen Elizabeths reign, by John Tudur and others.

Our author was in y^e^ Camp at Tilbury A.D. 1588 where he says the Queen came to them in person to oppose y^e^ great Spanish Armado.

She reigned afterwards about thirteen years, in which time he fitted out a privateer at his own charge, and cruized upon the coast of Spain for some time, but growing weary of that life, he came home and settled in his own estate. Whether before or after this it was that he built a house in the isle of Bardsey out of y^e^ ruins of y^e^ old monastery, I have not yet been informed. His cosin, Pirs Gruffydd of Penrhyn near Bangor was also a Buchanier at y^e^ same time. It seems it was Price that persuaded him to it, though he could not afterwards dissuade him from it, untill it became his ruin. Pirs Gruffydd died at London in the year 1628. above 60 years of age.

The British History is a translation out of some Latin or English historian untill he comes to his own time. It generally agrees as to facts with our British Historian Galfridus Monemuthensis, tho' vastly different as to style, and much shorter, this being full of Anglicisms common to this day in Denbighshire, and which get footing very fast in North Wales.

The British Expositor seems to be antienter than Dr. Davies's Dictionary, the Dictionary being published y^e^ very year this book was written (1632) and there are some words here not to be found in Dr. Davies.

The description of y^e^ islands is collected from several authors, antient and modern.

The form of calling together a congress of Poets A.D. 1524. (called Eisteddfod) and the account given of another A.D. 1576 is pleasant enough.

It is to be noted that Prince Gruffyd ap Cynans statute is not copied out of Dr. John Dafydd Rhŷs's Grammar, but from some Denbighshire manuscript, as appears from its Anglicisms. The examples in his "Art of Poetry" are entirely his own, and his grammar and Rhetorick are originals. He doth not copy after any of our grammarians that I know of in y^e^ former, nor after Henry Perri in y^e^ latter.

His catalogue of ingenious gentlemen, his contemporaries, skilfull in the British Poetry, and other parts of learning is a curious thing. His poems generally abound with wit and humour, and contain a great variety of history of his own times, for

between 40 and 50 years, most if not all of them being wrote before the first part of the book.

I find some of them wrote in y^e^ years 1589. 1606. 1607. 1608. 1610. 1619. 1628. 1632. and it is not improbable but that his love poems (which have no dates) were his first attempts. His incorrectness and carelessness in his orthography in writing prose must be attributed to his military and wandering life in his younger years.

Many more particulars of his life may be gathered from his Poems upon close reading; which I leave to y^e^ curious, if the book should ever happen to fall into such hands.

M^r^ Edward Llwyd[1] in his Archæologia makes honourable mention of our author, placing him with the famous Salesbury and Vaughan. See also p. 264 in his Catalogue of writers.

It may be perhaps doubted whether this book be really the handwriting of Mr Price y^e^ author: That I leave to a further enquiry tho' I have several reasons to think it is.

This is all y^e^ account my time will afford me to give of this book at present.

Therefore I remain the

Worlds most Humble Servant

[Lewis Morris[2]].

MISCELLANEOUS NOTICES.

The Celtic mind was capable of the highest things. Welshmen had raised themselves to a pinnacle almost equal in every point to their English neighbours. One of the greatest conquerors of modern times—the Duke of Wellington—was a Welshman on his mother's side; Sir Isaac Newton the philosopher, Sir Hugh Middleton the engineer, Wilson the painter, Gibson the sculptor, Milton the poet, Griffith Davies the actuary—these all showed to what positions Welshmen could reach.—Rev. R. Jones.

Irish Alphabet.—At *ante* p. 22, M. de Gaulle states that "the alphabet which the Irish preserve, must have been brought to them by the Phœnicians, at a very ancient period." Now, I do not believe that the Irish possessed a knowledge of letters before the time of St. Patrick, and the introduction of Christianity into their country. Will M. de Gaulle kindly give his authority for the afore-mentioned assertion?—Q.

[1] Arch. Brit. p. 221.

[2] The signature is omitted in the MS.

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The Cambrian journal

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